HERMES TRISMEGISTUS

Liber Hermetis

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Introduction to *Liber Hermetis*

by

Robert Hand

The *Liber Hermetis* is among the most significant works that we expect to produce from Project Hindsight, for it contains some of the oldest surviving material on horoscopic astrology. See Robert Zoller's **introduction** for a clear and lucid account of the dating and origins of the *Liber Hermetis*. There is little that I can add to it. However, in this introduction I wish to lay out some of the difficulties that this work presents and also the splendid opportunity that it points to.

The basic difficulty that Robert Zoller and your editor have had in dealing with this work is that it is a Latin translation from a Greek source. Zoller's introduction discusses the matter of what kind of Latin was used and what that tells us about the age of the translation. But one of the main difficulties with this work is that it seems to have been translated by someone for whom Greek, or at least Greek astrological terminology, was more familiar than Latin. Technical Greek astrological terms were routinely translated very literally into Latin, often using words which anyone familiar with ordinary Latin, Medieval or Classical, would read quite differently from the way which the translator intended.

There is one particularly humorous example of this. In the second decan of Sagittarius occurs the following:

". . . *habens fqciem investigatoris corpus vero* ***hominis.***"

The literal and obvious translation of this passage is ". . . having the face of an *investigator* and the body of a man." Is an FBI agent's face not human?

We had to work backward from the literal roots of the Latin '***investigator.***' It /pomes from a root meaning 'to track', a root that also appears in the English word 'vestige.' This led us to the possibility that we were dealing with an animal of some kind, especially since many of the decanic images have animal faces. An early thought was that we might be dealing with something like a bloodhound. However, continuing to work backward we realized that the Greek root that we sought, corresponding to '***vestigia,***' was '*ichnos*.' Scanning the Greek lexicon, just above '*ichnos*' was the word '*ichneumon*' *ox* 'tracker.' This is an Egyptian weasel that eats crocodile eggs. This seems to be the

sought for animal.

That is typical of the translation difficulty, the translation of Greek astrological words literally into Latin. Now this is not so different from our method of translation, but we have explanatory footnotes giving the logic of our translation and the original language where necessary. Ancient writers did not do this. We have had some assistance in this from the editor's notes by Gundel, but more work needs to be done.

Fundamentally the problem is this. We will not know exactly what many passages in the *Liber Hermetis* mean until we have found very close corresponding usages of words in Greek. We have already begun to do this, but the process is not complete. Therefore, this translation is, more than most of our works, a preliminary translation. This should not be regarded as a reflection on our translator. Robert Zoller has done an admirable job of slogging through some nearly impenetrable Latin and making it as clear as possible given what we know at this time. In particular we should like to warn the reader that chapters IV - XII, mostly quite short, suffer from this difficulty.

Both Robert Zoller and myself have made hypotheses about the meanings of passages that we may have to revise in the future. If the English seems unclear at times, so was the Latin. However, most of these passages correspond to other works in Greek. We expect at some date in the near future to revise these passages so that they make better sense. Remember, this is an *ongoing* translation project.

However, having said this, is there any point in you, the reader, trying to make any sense out of this work as it is now. The answer is most certainly yes. This book, as Zoller points out in his introduction, gives every evidence of being a compilation of essays and short works from a variety of sources. The various chapters stand alone as short works on some aspect of ancient astrology. Many of these are quite clear and anyone reading them can derive useful information. Other passages which are less clear, are unclear only because they discuss techniques with which we are unfamiliar. For example, the chapters use several kinds of profections, and while many modern astrologers have some familiarity with profections, the complexity of the usage of these in the *Liber Hermetis* is quite beyond anything that we are accustomed to. Return charts (revolutions) are also extensively exploited and in ways with which many of us are not familiar. Siderealists of the Fagan-Allen school will no doubt note something like anlunar returns. We also see Sun-Moon phase returns clearly described (see chapter XI).

And of course, among the most interesting items in the entire book, and also probably some of the oldest, are the descriptions of the decans and their images. Decanic images are found throughout the history of astrology, all the way up into the Renaissance. Some later image systems have been derived from Hindu sources, but the *Liber Hermetis* may contain the oldest system. After all, the use of decanic star images was one of the major inventions and features of Egyptian astrology. One would expect the oldest version of it to come from an Egyptian source. Images such as these associated with the decans, others elsewhere with the signs, lunar mansions and even the planets were once very prominent parts of the astrological tradition. The concept has enjoyed something of a rebirth with the Sabian Symbols and other modern degree symbol systems. Such images enable us to bypass the logical, rational intellect and its reliance on verbalizations and get directly to the heart of symbolism. The discovery of ancient image systems could be a major part of the rediscovery of our tradition.

In Part II of this translation the reader will also see some of the most extensive material available to us from anywhere in the ancient literature about the meanings of individual degrees and fixed stars. So bear with us. We believe that the difficulties of this text are more than outweighed by the new discoveries that await the careful reader.

The *Liber Hermetis,* as a collection of materials from various sources, also shows us a wonderful and very real potentiality. Pingree in his article on the *Liber Hermetis* in his text of the *Yavanjataka*[1], seems at great pains to suggest that the *Liber Hermetis* is much later than dates assigned to it by others. He does so by citing works later in date than the proposed date of the *Liber Hermetis* that contain nearly identical passages. For some reason he assumes that the *Liber Hermetis* was derived from them rather than the other way around, but this is not important for the point that I want to make here. It is in fact true that passages in Vettius Valens especially parallel very closely ones in the *Liber Hermetis*. The parallel passages in the *Liber Hermetis,* Valens and others may allow us to reconstruct the complete meanings of these passages. In these works there are frequent references to a master text of ancient astrology from which all of these were derived, usually attributed to Nechepso-Petosiris. Gundel thought that the *Liber Hermetis*

[1] See page xiv, note *2,* for complete citation of the Pingree work.

might be this work. This is questionable, but from all of these works we may be able to come very close to reconstructing the content of this master text. We do not pretend that there is no variation among the ancient Hellenistic astrologers, but there is much more agreement than one might have expected. The good news and bad news are the same. The contents of this "master textbook," should we be able to reconstruct it (or possibly even construct it as an integrated unit for the first time), will be very different from the astrology of Claudius Ptolemy.

Ptolemy's reputation in the ancient world caused his writings to eclipse those of other authors. This fact has been commented on by many observers. The result of this is that his peculiar subset of ancient astrology became something of a standard for all subsequent authors to follow. I say "something of a standard" because in fact Ptolemy's astrology is not workable as a practical astrology. Therefore later authors had to fill in the gaps with whatever traditions they were familiar with and then use Ptolemy as a reference point to determine whether or not these other techniques should be used. It could be argued that Ptolemy's prestige caused as much of ancient astrology to be lost as anything the Christians and Moslems did later on. This becomes especially significant when we see the astrologers of the Renaissance purging astrology of what they saw as "Arabic" inventions which were actually Greek or Egyptian. This led to the very incomplete tradition that we have today.

Ptolemy may or may not have been a practicing astrologer. But it is clear that the *Tetrabiblos* was not intended as a practical textbook. The *Tetrabiblos* in reality appears to have been a centerpiece in Ptolemy's complete system of Natural Philosophy and its chief point seems to have been to show how Ptolemy's physical system, largely Aristotelian, worked at the level of astrology, as it worked in optics, geography, harmonics, and planetary motions, all of which Ptolemy wrote about. The *Tetrabiblos* was probably written to make a point quite other than the one of demonstrating how astrology should be done. Yet it became a yardstick for evaluating all later astrological technique. We may now be in the position of being able to undo the damage that Ptolemy unintentionally may have done, and to restore the knowledge of ancient astrology, a foundation on which we may build the new astrology. While we are at it, we can also appreciate what Ptolemy really did accomplish once we stop regarding him as the paradigm of astrology.

Remotus — The literal Latin meaning of the word is 'remote.' However, parallel passages in Vettius Valens strongly suggest that, as it used in this text, it is equivalent to *'apostrophē.* This is the word that we have translated: as **'averse to'** and **'averted' in** Paulus. It means that two planets have no aspect or other familiarity with each other. This non-relationship consists of inconjuncts . (that is,; quincunxes and semisextiles) between planets in signs that are not hearing and obeying, not like engirding, and not **antiscia or contra-antiscia.** /The contexts of *'remotus'* in the *Liber Hermetis* strongly suggest that this equation is correct. Originally we were not sure and translated *'remotus'* as **'remote.' However,** research in parallel passages in Vettius Valens showed that every occurrence of ***'remotus'*** in our text was paralleled by *'apostrophe'* in Valens. Therefore we have changed all occurrences of 'remote' to 'averse to' or 'averted to.'

Ingressus — This word has been consistantly translated as 'transit.' It looks like 'ingress,' but it seems to have the broader meaning of the modern word 'transit.' ***'Ingressus'*** appears to be a translation of the Greek ***'epembasis,'*** which Neugebauer seems to feel refers to the changing of chronocratorships, or planetary period rulerships, not transits. He refers to passages in Vettius Valens that, as of this writing, we have not had a chance to refer to. However, where the word occurs in Ptolemy, chiefly in Book Γ of the *Tetrabiblos,* it clearly means 'transit.' The several contexts of the word in this book also suggest 'transit,' except possibly the one passage concerning the chart in Chapter XΠ. On the Useful and Non-useful Days.

Specto, Aspecto and Inspecto — These are all words meaning aspect. The question is whether the translator from the Greek is or is not using them to reflect the same distinctions that appear in the Greek texts concerning ***theōreō, epitheōreō*** and ***aktinobolēō*** (see our editions of Paulus and Antiochus). It appears that *aspecto* and *specto* are used interchangeably. What is not clear is whether *inspecto* also simply means aspect in general. To help the reader judge we have noted all occurrences of the word *'inspecto'* and its various forms in the text. Robert Zoller believes that the words are being used interchangeably. Your editor is not so sure, nor is he convinced as yet of the other

opinion.

Condicio — This has been translated consistently as 'sect.'

Obsessus, Obsessiones — These words have been translated as 'obsessed' and 'obession.' Several contexts suggest that this term is equivalent to our 'besieged.' However, Robert Zoller's work in medieval astrology suggests that the equivalency might not be exact. Therefore, Zoller has chosen not to use 'besieged.' We have footnoted every occurrence of these words in the text to alert you so that you can make up your own mind on this issue.

All of the notes to this translation are those of the translator, Robert Zoller, except for those initialed '[RH]' which are by myself.

Introduction

by

Robert Zoller

Modern Western astrology is the product of the late 19th century's rescension of the art. The astrology re-introduced to the west at that time was a considerably watered down version of the art adapted to what was then believed to be the exigencies of the contemporary education and economics. The astrology practiced in the 17th century (prior to the great hiatus) was a more demanding science. This 17th century astrology, (Renaissance astrology) differs primarily from Medieval astrology in its more highly evolved mathematics and its dependence upon Greek sources (especially Ptolemy, who became available in the west in the original greek only after the mid-15th century). Medieval Western (Latin) astrology was almost entirely dependent upon translations into Latin from Arabic (a few, notably the works of Abraham ibn Ezra, were translated from Hebrew into Latin via Old French). The astrology of the *Liber Hermetis* deals with a still older astrological tradition, Hellenistic Astrology[1]. In Hellenistic Astrology

[1] I am calling this tradition Hellenistic rather than Greek Astrology because appellations such as Greek, Arabic, Latin, etc, refer to the language in which the astrological documents are found, not the ethnic origin of the writers. Just as Arabic astrological works were written by Christian, Jews, and Moslems, and by Persians, Greeks, Arabs and Turks, so Greek astrological works were written by Greeks, Greek-Egyptians, Syrians, etc. Moreover, there is a tendency to hear the word "Greek" as relating to the Golden Age of Greece. It conjures up images of Solon, Plato, Aristotle and others who have relatively little to do directly with the astrological tradition. Likewise, references to the Babylonians, Egyptians and other "ancients" found in Hellenistic astrological works, such as Ptolemy's *Tetrabiblos* usually refer to the Hellenistic peoples referred to by those names. Recognition of this will avoid many confusing misconceptions. I find it convenient for our study to define the Hellenistic Period as dating from the death of Alexander the Great (332 B.C.E.) to the death of Mohammed (632 C.E.). This is a good deal longer than is often the case. I feel that the entire period, from the astrological point of view has more in common than not. The Roman conquest of Egypt in the 1st century did not abolish, but rather was absorbed by Hellenism. The rise of Christianity did not alter the Roman hold on the Mideast nor end the Hellenistic Greek culture. Only the rise of Islam produced a revolutionary change both in Middle Eastern politics and culture of

we are very near the fountainhead of the astrological tradition as we know it.

The Arabs received judicial astrology as part of the spoils of Hellenism when they established the Caliphate in the 7th century. From the end of the 7th century for the next several hundred years, (while they developed into a High Culture and the west slipped into a holy barbarism) they assimilated and elaborated the Greek scientific inheritance of late antiquity. In the process they made of themselves the most scientifically advanced culture of the day excelling in mathematics, medicine, astronomy, alchemy, philosophy and astrology.

This excellence was due to the fact that despite the destruction of the Alexandrine library, much of the learned world of the Middle East that came under Moslem control in the 7th century remained intact and the new rulers found themselves surrounded by the very learned Byzantines, equally learned Persians, mathematically advanced Indians, the philosophically minded Alexandrian Egyptians and the scientifically sophisticated Syrians. From all these cultures flowed scientific and occult knowledge of which the arabs freely availed themselves despite the fact that they were at war with most of the aforementioned peoples most of the time.

The early caliphs valued the ancient learning and were enabled as well as inclined to synthesize and assimilate the sciences of their predecessors in a way the Latin West was not able to do (nor had any desire to do following the Germanic migrations of the 3rd to 7th centuries).

Under Hellenism late antiquity was developing, due to contemporary philosophical influences, a highly philosophical, mathematical and rigorous astrology which fused the scientific and logical teachings of Aristotle with the universalist, theist tendencies of Neoplatonism, and Stoicism. To these mainstream pagan philosophical influences were added, from about 150 B.C.E. on, namely, the heady wine of Gnosticism and, in particular, of religio-scientific Hermeticism. All these factors contributed to the development of Arabic astrology on which foundation the edifice of Medieval western astrology was raised in the 12th century.

Just as Gnosticism (and early Christianity) was to some degree a religious free-for-all with no standard dogma and no complete

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significance to astrology.

agreement upon the rituals necessary for salvation, so the astrological field in the Hellenistic Period was characterized by many teachers, many brilliant insights and techniques and plenty of differing opinions. It was as inevitable that an effort at standardization should be made in connection with the astrological field as it was in the theological field. The difference was that, while it took only two and half centuries centuries for Church to separate the Christian lambs from the Gnostic, non-trinitarian and otherwise heretical goats; the same process in the astrological field (that is, the de-paganization and theification of astrology, i.e., the production of a vaguely religious universalism) seems to have taken'approximately 600 years (100-700). The idolatrous, pagan astrology of the late antique period became acceptable to Islam (and later barely palatable to Christianity) only through the intermediate step of a philosophical astrology produced prior to Islam in the early christian centuries.

Ptolemy's *Tetrabiblos* must be seen as a part of this process. Nowhere in Ptolemy, Dorotheus, Manilius, Paulus Alexandrinus or Firmicus do we see more than a tip of the hat to pagan religion. While these authors were pagans themselves, they wrote for the most part as philosophers and were subsequently referred to as such by their later Arabic editors. Between the universalizing influence of Hellenistic philosophy, (especially in the 3rd to 6th Centuries), the depredations of Christian mobs driven by dogma (such as the one that killed Hypatia in the 4th century) and the revision of texts by the Arabic astrologers of the 8th to 10th centuries, all truly religious references were deleted from the astrological literature. The only exception to this seems to have been in Harran where the Hermetic cult survived until almost 1100 C.E. Even there, however, the pervasive Neoplatonic philosophy (which was cultivated as contemporary science by Jews, Christians, Pagans and Moslems alike) ultimately transformed the old religion into theurgy and systems of secret society initiations.

The Hermetic Tradition, like the Gnostic cults, was a serious contender for spiritual hegemony in the late antique period, especially among the learned. What is Hermeticism, who or what was Hermes, and what is its place in the history of western astrology?

Hermeticism was an early pagan Gnostic movement originating in the Hellenistic Middle East and clearly having Greek, Phoenician-Chaldæan, and ancient Egyptian origins. As a gnostic doctrine it was a path of Knowledge (as opposed to Faith) in which the adherent hoped

to gain wisdom, knowledge of God and immortality via his own efforts and by virtue of an innate divinity within him. Unlike Valentinian Gnosticism, Hermeticism had, for instance among its Sabian practitioners, an elaborate astrological ceremonial replete with songs, prostrations, orations, readings to the planets and sacrifices. As the Hermetic book entitled *Asclepius* makes clear, the Hermetic Tradition was a self-confessedly and enthusiastically magical and idolatrous tradition. It claimed to have derived from ancient Egyptian origins in the cult of Thoth.

Among the Egyptians at a very early date Thoth was a Moon God. He was still so worshipped by the Harranian Sabians as late as the end of the 10th century. This fact seems pertinent considering the central role given to the Moon and its nodes ("the Head and Tail of the Dragon") in the *Liber Hermetis.* His chief seat was at Shmun (called Hermopolis by the later Greeks). His animal totems were the ibis and the baboon. He was also a god of wisdom. In the theology of Heliopolis he becomes the Scribe of the Gods. In the Memphite theology (c 3400 B.C.E.?) he is called The Tongue of Ptah and is the earliest God of the Word we know of. It is very tempting to see in him an antecedent for the later Hebrew and Canaanite god Yahweh who is also regarded as a god of the Word. Already c 2400 B.C.E. he is represented as a god of Magic, the spoken Word, (the words of power, i.e., enchantment), he is resorted to by Isis to help reassemble the body of the god Osiris (her husband) after his dismemberment by Set. In the Pyramid texts he also maintains his role as psychopomp. It is Thoth who, like the Greek Hermes, leads the souls of the dead into the presence of the Gods. He is seen in numerous representations before Ra in the act of judging the heart of the dead prior to assigning it its place in the underworld. He was the Lord of Maat (Truth), the Measurer, the Enumerator of the Earth, the Measurer of the Earth (Geometer), Self Created and the Judge of the Two Gods (Horus and Set). His name shows up in a number of Pharaoh's names, Thutmose, for instance.

The Greeks (apparently from Plato's day) identified Hermes and Thoth. The Greek God Hermes was considered the son of the sky god Zeus and Maia, the daughter of Atlas, and was later identified by the Romans as Mercury. By both the Greeks and the Romans he was considered equivalent to the Egyptian God Thoth or Theuth (Tehuti). The Hermes of the Hermetic Tradition bore the title "Thrice Greatest." This has been explained in a number of ways:

1. The triplication of the word "greatest" is a way of expressing superlative wisdom. The Egyptian language lacked true comparison of adjectives.

2. The author of the Hermetic texts was the third Hermes: The first being equivalent to the Old Testament prophet Enoch, the second being his grandson and the third a priest in Hellenistic Egypt.

3. Hermes was identified with Hermes Trismegistus by Herodotus in his *Histories* (5th century B.C.E.)[1]. Plato, in two passages[2], mentions an Egyptian God or divine man who was supposed to be the inventer of many things: arithmetic, algebra, geometry, astronomy, draughts, dicing, but especially of writing and the alphabet. Cicero equates Hermes (the fifth Hermes he knows of) the slayer of Argus, with Theuth the Egyptian god, in his *De Natura Deorum*, iii, 56.

4. It has been suggested that the title,"Thrice Greatest" is a spiritual honorific denoting the achieving of the "third birth." The first is the birth from the mother common to all humans; the second is the initiation into manhood or consecration to the priesthood (paralleled in Hinduism by the receipt of the Brahman's cord); the third is the spiritual birth (conferred by illumination resulting from knowledge of the Daemon). These three stages are analogous to the three degrees of initiation in the mysteries: *Katharsis* (Purification), *Myesis* (Communion), *Epopteia* (Direct/Indirect Experience of the God).

Hermes was, according to tradition, the author of from 42 (according to Clement of Alexandria) to 36,525 books[3] (according to Iamblichus). Clement tells us that 36 of the 42 dealt with the philosophy of the Egyptians and that the remaining six dealt with medicine.

The *Corpus Hermeticum* (which contains the extant philosophical Hermetic writings and which was for centuries considered to be the remnant of the Books of the Egyptians, older than or as old as the Mosaic *Pentateuch)* consists of 19 treatises mostly in Greek (one being

[1] according to Eliade's *Encyclopedia of Religions*, p 287.

[2] *Philebus* 18B; *Phaedrus* 27 *AC*.

[3] Note number! 365.25 = the number of days in the Solar Year.

in Latin) plus numerous fragments collected by Stobaeus (5th century) and excerpts from various patristic and classical authors.

It is now accepted that these philosophical writings *in their present form* date from 313-330 C.E. There is little doubt that they were written by a Hellenistic Egyptian, probably in Alexandria. While there are resemblances to both Judaism and Christianity to be found in these texts, such resemblances are superficial and are accounted for by other means than Jewish or Christian authorship (once believed). The works are heathen. There *is* a question as to how much of ancient Egyptian religion they represent.

In addition to the philosophical *Corpus Hermeticum,* there exists an extensive literature of Practical Hermetica consisting of alchemical, magical and astrological texts attributed to Hermes Trismegistos which academic scholars have, until recently, scrupulously avoided dealing with. Our text, the *Liber Hermetis* is generally regarded as one of these texts. David Pingree, who gives the *Liber Hermetis* a quite late date[1], says the following of the Hermetic astrological corpus:

> "Of course, parts of the Hermetic astrological corpus must be dated to the early 2nd century B.C., as a papyrus of A.D. 138 (*CCAG* 8, 4;95) indicates that Nechepso and Petosiris 'established' their teachings upon Hermes' . . . but the *corpus* must have been constantly added to until the end of the middle ages[2]."

He goes on to connect the Hermetic tradition to Babylonian omen texts and cuneiform sources. Later[3] he suggests the Persian Magian tribe of priests (Magusæans) who settled in Syria and Asia Minor under the Achæmenids (550-330 B.C.E.) as sharing responsibility with Berossus and his followers and the Egyptians responsible for the works of Hermes and Nechepso-Petosiris for introducing Mesopotamian celestial

[1] See below.

[2] *Cf. The Yavanajataka of Sphujidhvaja,* ed. & trans. & commentary by David Pingree, Cambridge: Harvard U. Press, 1978, Vol. II, p. 430. Many thanks to Rob Hand for bringing this tome to my attention.

[3] p. 445, *op. cit.*

omens into Hellenistic civilization[1].

The Hermetic Astrology was seen by its practitioners as a way of achieving knowledge of the Divine[2]. Astrology was seen as a practical scientific correlative of theology[3]. To understand this one must realize that in Late Antiquity the idea of the Divine was already other worldly. During the period between Alexander of Aphrodisias (c 200 B.C.E.) and Proclus (6th century C.E.) there was a great syncretism of philosophies as well as of religions. Eastern influences combined with Neoplatonic dualism which held that matter could not possibly reflect ideal perfection accurately. Thus, supernal, philosophical Truth was not to be found in sensible things, but, following Plato's exhortations, philosophers should look to the mathematical and intelligible realities which lay behind appearances. For the Stoics, for instance, this meant the Law of Reason manifesting as Fate. Astrology could be seen as leading to a knowledge of the Divine, not because the things it predicted were lofty (indeed, the behaviors depicted in the *Liber Hermetis* are often of the basest sort) but because it was felt that behind even the grossest and most hideous appearances Reason, Law and Order (*kosmos*) was to be found.

[1] This roster of Hellenistic Chaldaeans, Egyptians, Greeks, and Syrians (or Assyrians) is precisely the team responsible for the creation of astrology as we know it. The only group he left out of his account is the Neoplatonists who seem to have been the philosophers mentioned by the Syrian Iamblichus as playing a role in the invention of our astrology.

[2] In Firmicus Maternus' *Mathesis,* Book VII. Chapter 1, the person to whom the book is addressed, Mavortius, is exhorted to swear an oath to keep its contents secret. Firmicus' exhortation cites the Orphic mysteries, the practice of secrecy by the Pythagoreans and "our Porphyry" as precedents for enjoining secrecy on "religious matters". Mavortius is permitted to divulge this "teaching of divinity" to those who are of "pure splendor of mind" (i.e., "enlightened" or "illuminated"), of uncorrupted soul, and of "unquestionable loyalty." Robert Schmidt points out that astrotheology is explicit in Plato's ***Epinomis*** and the first chapter of Ptolemy's *Almagest* asserts that one reason for studying the stars is to become like them [i.e., divine].

[3] *Cf. Mathesis,* Book I, chapter 6, where it is asserted that astrology encourages divine worship. The planets are asserted to be the "goads" which produce "all we experience," yet through laws and Reason we may moderate "the vices of the body." Moreover chapter 4 teaches that the heavens were divine.

Knowledge of the Reasons (*logoi*) led to the kind of superior knowledge to which the philosopher (be he Neoplatonist or Hermetic) aspired. From a knowledge of such Reasons or Laws a philosophic induction (described in the Hermetic *Pymander* as the result of meditation) led to knowledge of the One, God, the Mind of the Sovereignty, etc.

It seems from Iamblichus (died *c* 333 C.E.)[1], who professes to know what went on in the Hellenistic Egyptian Temples, that the practical astrological Hermetica and the Philosophical Corpus were considered to be intimately related. It is also clear from what he says that philosophers (undoubtedly Neoplatonists) had their hands in the production of both the astrological material and the philosophical Corpus. He says the following:

> "For the books which are circulated under the name of Hermes contain Hermaic opinions, though they frequently employ the language of the philosophers: for they were translated from the Egyptian tongue by men who were not unskilled in philosophy. But Chæremon, and any others who have at all discussed the first causes of material natures, have unfolded the last rulers of these. And such as have written concerning the planets, the zodiac, the decans, horoscopes, and what are called powerful and leading planets, these have unfolded the particular distributions of the rulers. The particulars, also, contained in the Calendars, comprehend a certain very small part of the Hermaic arrangements. And the causes of such things as pertain to the phases or occultations of the stars or to the increments and decrements of the moon, are assigned by the Egyptians the last of all."

From this quote we also learn something about the contents of the Hermetic astrological corpus so far as Iamblichus knows (or cares to say).

There is still debate as to which of the books which survive comprise the Hermetic Astrological Corpus. Different scholars give

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[1] *On the Mysteries of the Egyptians, Chaldeans and Assyrians*, trans. Thomas Taylor, London: Stuart and Watkins 1968, Section VIII, chapter 4, pp. 304-305.

different lists[1]. The *Liber Hermetis Trismegisti* is thought to be one of these Hermetic astrological texts[2]. Since the entire field of Hellenistic Astrology and Alchemy have received so little attention over the centuries, and since the number of scholars working in the field are so few, the business of unravelling which works of what authors contain fragments of surviving Hermetic astrological literature is far from complete and each generation's scholars contradict those of the immediately preceding generation[3].

Over the centuries astrological authorities plagiarized each other freely and, due to the enormous prestige of the name Hermes Trismegistus, his name was often cited even when the contents of a given work might not have included truly Hermetic material. Often the text was plagiarized without mention of the name Hermes. The name "Hermetic" eventually comes to identify the tradition of astrology itself and not the author of the contents of the book bearing this appellation. Such is the case with the *Liber Hermetis*. Much of its contents are drawn from other sources which themselves contained Hermetic material. Thus, Pingree finds large sections of the *Liber Hermetis* drawn from Rhetorius, Valens and Firmicus. Yet he himself suggests that the material which looks like it comes from Firmicus may come from a source common to Firmicus and the *Liber Hermetis* (presumably from

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[1] See, for instance, Mashallah's opinion below.

[2] Gundel clearly thought so and Thorndike, in *History of Magic and Experimental Science,* Vol.11, talks of the Hermetic texts pp 220-221. He lists the *Liber Hermetis,* a book of 15 stars, 15 stones, 15 herbs, 15 images to be engraved upon the stones (ascribed sometimes to Hermes, sometimes to Enoch. ***Centiloquium*** *hermetis* also mentioned. *Liber de revolutionibus nativitatum, The Golden Bough, The Book of the Latitude and Longitude, On Elections, Canons of the Planets, The Six Principles of Things, The Book of the Moon* (images of the 28 mansions of moon. *The Book of Venus* (also ascribed to Toz Graecus).

[3] It is in this light that the heroic efforts of David Pingree must be seen. Indefatigable and immensely erudite though he be, his works and decisions cannot be seen as the final word on this extremely challenging question. His contributions are great but he is only one man attempting to unravel a knot centuries in the making. Furthermore, as an American historian of science, his interest in the material is quite different from that of the French Catholic scholar Festugiére or the German Wilhelm Gundel, both of whom were classicists.

a book by Hermes?). Comparison of Firmicus' *Mathesis* with the *Liber Hermetis* supports this latter view.

Hermes is cited as a source in numerous Hellenistic astrological works in Latin and in Greek. For instance, Hermes Trismegistus is cited by Paulus Alexandrinus in connection with "crises" in his book, *Introductory Matters*[1]. It is tempting to see this reference as somehow related to Chapter XV of the *Liber Hermetis* "on Climacteric Years." Firmicus also cites Hermes, Hanubis, Asclepius, Petosiris and Nechepso as the source for the *Thema Mundi* in Book III, section 1 of *Mathesis.*

The Hermetic astrological writings were edited and re-edited. In the course of time most of the originals were either lost or survived only as unrecognized fragments in the works of others. Firmicus cites "Most Powerful Mercury," Hanubis, Asclepius, Petosiris and Nechepso again in the Proem of Book Γ of *Mathesis,* along with Abram, Orfeus and Critodemus[2]. He says the following:

> "We have written down in these books all the things which Mercury and Hanubis handed down to Aesculapius; which Petosiris and Nechepso explained and Critodemus wrote, and all the others knowledgeable in this art. We have collected and edited these theories, compared different opinions, and now present them all to the Romans."

Many of the authors on whose work the Arabic astrological corpus was founded in the 8th through 10th centuries (Al-Battani, Iaphar[3], Ahaydimon[4], Albumasar[5], Messahalla[6], Almetus[7], Alfraganus[8],

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[1] *Introductory Matters,* by Paulus Alexandrinus translated by Robert Schmidt, with Introduction and notes by Robert Hand, The Golden Hind Press, Berkeley Springs: 1993, p.78. This work also preserves all that survives of the *Panaretus* of Hermes.

[2] See p. 118 of Bram's translation of Firmicus' *Mathesis,* Noyes Press, 1975. Pingree did not overlook this quote. He just ignores it.

[3] This the early 10th century astrologer Ahmet abu Ja'far who Richard Lemay believes wrote *The Liber Fructus* or *Book of Fruit* or *Centiloquium.*

[4] Lemay tells us (in *Abu Ma'shar and Latin Aristotelianism in the 12th Century,* American University of Beirut, Publications of the Faculty of Arts and Sciences. Oriental Series, no. 38.) that Abu Ma'shar frequently cites Hermes Ahaydimon (John of Spain's translation) or Hermes post Abidemon (Hermann

of Carinthia's translation) as one of his sources.

[5] The famous Persian astrologer Abu Ma'shar (full name: Abu Ma'shar Ja'far ibn Muhammad ibn 'Umar al-Balkhi) (b. 787. d.886 CE) is an example of Hermetic influence on Arabic astrology. His works (written in Arabic) represent a curious fusion of Sabian Hermeticism, Persian chronology,Islam, Greek Science and Mesopotamian astrology. He was instrumental in fostering the identification of the Antediluvian Prophet Idris with Enoch and Hermes. He was an extremely successful practitioner of the Art who travelled throughout the Mid East in service to numerous Indian, Persian, Arab, and Egyptian chiefs of state. His reputation was established in the Christian West by Peter of Abano in the 13th century in his *Conciliator Differentiarum Philosophorum et Precipue Medicorum* (Diff. 156) were he quotes the ***Al-Mudsakaret*** or *(Memorabilia)* of Abu Sa'id Schadsan, a student of Abu Ma'shar's who recorded his teachers answers and astrological deeds. The Memorabilia - which have come to be known among scholars as "Albumasar in Sadan" due to traditional corruptions of both men's names, is analyzed by Lynne Thorndike in *ISIS* 1954 pp 22-32.

It will suffice to say here that it is, perhaps the only example of a medieval astrological hagiography. It portrays "the master" as a nearly omniscient wise man learned not only in the techniques of all branches of the Art but also in its traditional history and aware of the contributions of His predecessors. He is quoted, in *Albumasar in Sadan* (p. 29 of Isis article), that he follows Messahala's method of projecting rays and in other locations admits to following other methods of Messahala (Masha'allah).

[6] Masha'allah (c 740-c 815)was the foremost of the early Arabic astrologers. He worked in Basra and, together with the Persian astrologer al-Naubakht, was selected to astrologically elect the time for the founding of the new city of Baghdad in 762 by the Caliph Al-Mansur.

[7] Almetus = Akhmet = Achmet = Ahmed. He may be the early 10th century astrologer Ahmet abu Ja'far who Richard Lemay believes wrote *The Liber Fructus* also known as *Book of Fruit* also known as *Centiloquium* or he could be Ahmed ibn Yusuf. S.J. Tester, in *A History of Western Astrology*, Woodbridge, Suffolk, The Boydell Press, p. 184, tells us that Moritz Steinschneider thought that the 13th century *Commentary on the Centiloquium* attributed to Haly, was actually written by Ahmed ibn Yusuf. For a list of the many works by Steinschneider, see Thorndike's *History of Magic and Experimental Science*, New York: Columbia University Press, 1923, Vol.1, pp. xxxvi, xxxvii. See also Thorndike, Vol. II, *op. cit.* pp. 291-293 regarding Achmet's possible identity.

Thebit[1], Dorotheus[2], Alkindi[3], Almansor[4], Hali[5], Alboali[6]) relied

[8] Alfraganus, aka Al-Farghani, 9th cent. Turkish Christian astronomer. Full name: abu-al-'Abbas Ahmad al-Farghani. Summarized Ptolemy's *Almagest.*

[1] Thabit ben Qurra, or Thebit ibn Korra, or Thibet Ben Qurrah (836-901), a 10th century exponent of the Hermetic Tradition and perhaps the most advanced mathematician and astronomer of his day, his people, the Harranian Sabians, were "the inheritors of Classical Heathenism," that is, who continued the classical philosophical polytheistic religion. He was author of numerous books on astronomy and at least one on meteorological astrology. He is known best for his mistaken Theory of the Trepidation of the Equinoxes.

[2] Though he wrote in Arabic, Dorotheus of Sidon was not an Arab. He was a Hellenized Phoenician writing in the 1st century C.E. His *Pentateuch* is an important text in fixing later Islamic astrological practice.

[3] Al-Kindi = full name: abu-Yusuf Ya'qub ibn-Ishaq al-Kindi (9th cent)."The philosopher of the Arabs." Teacher of abu Ma'shar. The following comes from: *Handbuch der Orientalistik,* Herausgegeben von B. Spuler unter Mitarbeit von H. Franke, J. Gonda, Hammitisch, W. Helik, B. Hrouda, H. Kähler, J.E. van Lohuizen-De Leeuw und F. Vos. Erste Abteilung: *Der Nahe und der Mitdere Osten* Herausgegeben von B. Spuler. Erganzungsband VI, Zweiter Abschnitt: *Die Natur und Geheimwissenschaften* ***im Islam,*** Leiden/Köln, E.J. Brill 1972. *Handbuch Der Orientalistik* von M. Ullmann: *Astrologie,* pp. 371-358. Al-Kindi's tractate, ***fi Mulk al-Iarab*** *wa-kammiyatihi,* was translated by Joannis Hispalensis carrying the title *Liber individuorum* ***superiorum*** *in* ***summa*** *de* ***significationibus*** *super accidentia que* ***efficiuntur*** *in* ***mundo.*** and it was printed under the false title *Albumasar De* ***magnis*** *coniunctionibus:* ***annorum*** *revolutionibus:* ***ac eorum*** *profectionibus: octo continens tractatus,* Augsburg 1489 Steinschneider Europ Ubs A p. 47. Carmody Translation p. 91 f, Thorndike Notes p. 150 number 46, Lemay, *Abu Ma'shar,* p. XXXI.

Al-kindi's K. al-Mudhal al-kabir ila 'ilm ahkam an-nuqum
mss: Paris 5902 (131 foll.,written 325/937): Leiden 1051 (= Cod.49 Gol.) Bodl. 565; nr. 294 (+Hydii 3); Chester Beatty 4075; 5281; Esc. 938,7 Renaud; Hamidiye 829; Krause mathem. p. 450.

Also wrote *de radiis stellacis. De Radiis* has been published in the Archives d'histoire doctinale du Moyen Age, vol. 41, 1974 and edited by M. T. D'Alverny and F. Hudry.

Alkindi was very active in Baghdad translating Greek mathematical and philosophical works into Arabic. See also footnote 2 above.

heavily on Hermetic astrological works extant in their day.

We see from A.J. Festugiére[1] that the work of establishing this tradition among the Arabs had as much to do with editing as it did with translating and transmitting the astrological teachings.

> "That Mashala had at his disposal a great number of Hermetic or pseudo-Hermetic works is ascertained by a short greek extract contained in the Vatican. gr. 1052, fol. 242 (CCAG.I. pp.81-82): In the text, entitled: *The treatise of the very wise Mashalla concerning the number of the books published by each of the ancient sages as well as the contents of these books.* Mashalla says, T have

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[4] Almansor = al-Mansur (712?-775) second Abbasid Caliph. Full name: abu Ja'far 'Abdullah al- Mansur. Patron of science. encouraged translation of Greek and latin classics into Arabic. Moved capital to Baghdad.

See Steinschneider Europ. Uebs. Ap 63f.; Millas Tradducciones p. 155 on *Almansoris iudicia seu propositiones* trans. Plato Tiburtinus in the first half of the 12th cent. trans. of Yahya ibn abi Mansur. (Almansor).

[5] Hali Rodan, aka Abu Ali al-Hasan ibn al-Hasan ibn al-Haitham, otherwise known as Alhazan (987-1138). Famous scientist, mathematician and astrologer-astronomer. Wrote on Optics, Mathematics, Physics, Philosophy and Medicine. He was familiar with Euclid and Ptolemy on Optics. His work on the subject, *Optici thesaurus Alhazani,* translated by Gerard of Cremona, became very influential in European Middle Ages. Influenced Roger Bacon. First to calculate height of atmosphere. Wrote on atmospheric distortion of Sun and Moon near the horizon. Wrote a *Commentary on the Tetrabiblos of Ptolemy and the Centiloquium.*

[6] Masha'allah's student, Abu 'Ali Al-Khayyat (*c* 770- 835 CE.) was known to those intimate with him as Abu 'Ali Yahya ibn Ghalib and as Isma'il ibn Muhammad. He was one of the leading astrologers of his day. He wrote an Introduction to Astrology; works on horary astrology ,political works on forms of Governments, *On The Revolution of Years of Nativities* (we would call these figures Solar Returns), a scientific work on the prism, and a work called *The Rod of Gold.* According to Holden, only his horary work, *On Questions,* and *The Judgements of Nativities* survive in arabic. The latter was translated into Latin by Plato of Tivoli in 1136; and by John of Seville in 1153. Holden has used the latter.

[1] *L'Astrologie et La Science Occulte,* Le R. P. Festugiere, O. P. Paris, Librairie LeCoffre, J. Garabalda et Cie., Editeurs, Troisieme Edition, 1950. pp. 161, 162.

determined that the ancient sages present ambiguities as to certain fundamental doctrines of astronomy and that these wisemen wrote a considerable number of books. From this it follows that the mind of him who reads them is quite confused. Therefore I have published this book in which I have brought forward the uncontested points and the best doctrines of these treatises, with the help of the books of Ptolemy and Hermes, those great sages of an infinite science, and was also assisted by books which my predecessors left as a heritage to their sons.

'Those who published these books are the following: Hermes published 24 books: of these 16 are about genethliology; 5 on consultations *(peri erōtēseōn)*; 2 on the degrees *(moirai)*; 1 on the art of calculation *(peri logismou)*. Then follows Plato, Dorotheus, Democritus, Aristotle, Antiochus (of Athens), (Vettius) Valens, Eratosthenes, Stochos (?), the Persians.

"Mashalla concludes thus (82.33),'Such are the books which find themselves in our hands today, and on the subject of which, as I have said, I have brought forward (certain ones), in order that you may know that I have taken great care in publishing this book, which you see here as I have made it in four treatises, the synthesis of the aforementioned books[1].'"

The value of the *Liber Hermetis* is that it represents a pagan astrological text which managed somehow to slip through the censorship of the early church and the suppression of Islamic editors. It affords us a view, at least in Chapter I and possibly in some of the other chapters as well, of the kind of astrology practiced in the hellenistic egyptian temples prior to the rise of Christianity.

In my opinion, the text contains material which documents the invention of astrology as we know it by Hellenistic philosophers. The Pythagoreanizing numerology of Chapter XV is evidence of this invention. The delineations therein are based primarily on numerology and geometry. The references to planets turn out to be a cipher for numerical values.

Wilhelm Gundel published a critical edition of the *Liber Hermetis* in the journal of the Bayerische Akademie der Wissenschaften in 1936. The text comes from Harleiano Nr. 3731 British Museum. Gundel

[1] Many thanks to Michele McKee for this quote.

believed that there had been a Greek original the date of which he found difficult to ascertain. It only survives in a Latin translation. According to Gundel, the date of the Latin translation also cannot be fixed with certainty. He speculates that it is "like 4th cent. and 5th cent. Latin." Some features are Byzantine. The *terminus a quo* is the end of the fifth century. Festugiére accepts Gundel's dating of the text but suggests that it is a *florilége*. He, too, thinks there was a Greek original, though itself compiled from a number of sources. Pingree, who also thinks there was a Greek original[1], wants to date the Greek after Rhetorius (whom he reckons as 7th century) because he finds sections of the *Liber Hermetis* to be translations of Rhetorius' work. He hypothesizes that the Latin text dates from the twelfth century and thinks that it shows evidence that the author knew the astrological works of the Arabs. None of these scholars doubts that some very old, even pre-Christian material is contained in the *Liber Hermetis,* certainly the first and third chapters.

Though I have only Gundel's published work to go by, my own feeling is that there may not have been a single Greek original, though the text is certainly a translation from Greek, it is a translation/compilation from numerous sources by one Latin translator working in the 6th century or, if Pingree is right about Rhetorius' date, in the 7th[2]. My reasons for this position are as follows:

1. Though there are stylistic and vocabulary differences throughout the work, they are not localized to particular chapters nor are they consistent. For instance, both *'horoscopus'* and *'ascendens'* are used but in the later chapters, interchangeably. The same constructions are used throughout. Thus, I think one hand wrote the Latin.

2. There is little doubt that it is, as Festugiére and Pingree point out, a compilation. Dorotheus is cited in Chapter XXI. References are made to Ptolemy, Critodemus and Valens in Chapter XVI and to Ptolemy again in Chapter XXV. Pingree sees translations of Rhetorius in

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[1] *Cf. The Yavanajataka of Sphuydhuya,* ed. & trans. & commentary by David Pingree, Cambridge: Harvard U. Press, 1978, Vol.11, p. 431.

[2] Pingree's attribution of Rhetorius to the 7th century rests upon the presence of one horoscope, dated 601 C.E. in his work. The usual date given for Rhetorius is *c* 500 C.E. p. 439, *op. cit.*

Chapters XVI & XIX, of Paulus Alexandrinus in XXIV, XXVI[1], and Valens in IV-X , X П, XXII, XXШ, XXVHJ. By the way, Pingree remarks[2], "One of the great values of the *Liber Hermetis* is that, especially for Valens, it frequently preserves longer passages of these authors than do the often faulty Byzantine manuscript traditions[3]."

3. It is not Late Medieval Latin, though there are some Byzantine (Sicilian) forms and words, e.g., *credenzeri* and *stolii navalis,* but these are 4th century or, perhaps as late as the 7th century. Though there are a number of words also found in Ecclesiastical Latin, it is not clear to me that they are not also part of the contemporary learned or semi-learned vocabulary, e.g., *cismaticos,* and *stolii navalis.*

4. There is no mention of Arabic authors. If the *Liber Hermetis* were a 12th century product Abu Ma'shar, Messahalla and others would surely show up. The author knows only Hellenistic authors.

5. The author is certainly not Christian, still less Jewish or Moslem. Polytheism and magic abound in this text. While there is a morality evinced and there is judgment of the perversity of the age, there is nothing to suggest that the author is not a Pagan Neoplatonist or a Pessimistic Heathen Gnostic. Indeed, some of the sexual practices referred to sound remarkably like those reportedly engaged in by certain left-hand Tantric Sects of India.

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[1] Comparison of the Paulus material with the *Liber Hermetis* suggests a common source rather than a translation.

[2] Pingree, *op. cit.* p.433.

[3] Pingree asserts that the *Liber Hermetis* is a compilation of the translations of the works of Rhetorius, Valens, Paulus Alexandrinus, Dorotheus, and, possibly, Firmicus. He admits that it is equally possible that the Firmicus sections come from a text that both the author of the *Liber Hermetis* and Firmicus used. Gundel and Festugiére had a different opinion. They saw it the other way around. The text was of one piece and the source of the writings of the above mentioned authors. The issue is not yet settled, in my opinion, in spite of Pingree's immense erudition and daunting experience, especially as he points out on page 444 of the work cited that the Valens we have is in "mutilated state."

6. The astrological techniques evidenced are Hellenistic, not Medieval Arabic. There is plenty of Greek used but no Arabic. Pingree's remark that the Latin text was produced by someone who knew the Arabic astrological methods makes sense only if, by this, he refers to the authors on which the Arabic astrology was based, namely Dorotheus, Valens, Ptolemy and Hermes. All these authors are cited in the *Liber Hermetis*. The *Liber Hermetis,* moreover, teaches the use of multiple house systems (cast from the Horoscope, Sun, Moon, or Part of Fortune). Apart from Manilius and Valens, who Gundel claims also relied on Hermetic material common to the *Liber Hermetis,* I know of no other ancient western source for this teaching. Yet it seems to have been exported to India at the latest by about 500 C.E., for it shows up in Indian Astrology, i.e., in Varahamihira[1] and in Sphuydhuya[2]. In the mean time, however, the practice is apparently forgotten in the West by the time of Messahallah and Abu Ma'shar (8th and 9th centuries). It was re-introduced into Western Astrology in the 20th century, possibly from Indian influences, in the astrology of the German School.

7. The dating of the *Liber Hermetis* as a very old text rests on the analysis of the age of the Star Catalogues in Chapters III & XXV. Pingree cannot ascribe authorship of these chapters to any known source[3]. Pingree accepts Gundel's dating of Chapter III (130-60 B.C.E.)[4] but not the dating of Chapter XXV which he prefers to date at 480 C.E. The star positions in Chapter XXV are confused and may deserve yet another look. My suggested date for the *Liber Hermetis* is not affected by Pingree's objections to Gundel's handling of this chapter.

Who was the Latin translator/compiler? We do not know. Pingree probably places this text as late as he does, in part, because he knows that from the 7th century on there were few in Western Europe who could translate Greek or calculate well enough to practice astrology,

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[1] Varahamihira's *Brihat Jataka* by Pandita Bhushana V. Subrahmanaya Shastri, Gandhingar, Bangalore: Sadhana Press, 1971. passim.

[2] Pingree, *op. cit.*, p. 65.

[3] He is silent on chapters 2, 3, 21, 25, 29,30, 35.

[4] Pingree, *op. cit.*, p. 432.

while in the Greek speaking Eastern Roman Empire there would have been no need to translate the various Greek texts of which it is composed. I suggest that the Latin translator was one of the last generation of Latin philosophers in the West (possibly in Africa where both Greek and Latin continued until the arrival of Islam and where translation of Greek texts flourished) during the century that saw Boethius (?480-524?) executed. The public who read and preserved the book were the same people who read and preserved Firmicus Maternus and Martianus Capella, i.e., the very restricted clerical esoterici who perpetuated the Hermetic Tradition in the West until it was renewed in the 11th century in Sicily and France.

What is Hermetic about the *Liber Hermetis*? All scholars agree that Hermetic astrology, emanating from Hellenistic Egypt, was characterized by the iatromathematical (i.e., astrological medical) use of the decans. The first chapter of this work contains such material. Pingree, Festugiére and Gundel point to the similarity of the first chapter with the so-called *Sacred Book of Asclepius,* an Hermetic text which also deals with the same subject. But in addition to this, the historical reality of an Hermetic astrological Corpus is doubted by few modern scholars. Such an *Urquelle* may even be close to the source of the astrological tradition itself as we know it. Apart from the first chapter of the main body of the *Liber Hermetis* deals with three out of the five categories of things mentioned by Iamblichus as characteristic of Hermetic Astrology. Only Calendrics and the Phases and Occultations of the Stars are left out. Again, the chapters identified by Pingree as similar to Firmicus' *Mathesis* must be regarded as Hermetic as Firmicus himself says in Book IV of his work that he got his material from "Most Powerful Mercury," i.e., Hermes Trismegistus.

The text presents some difficulties which it is best to alert the reader of in advance. There is a decidedly Gnostic influence in this text evidenced, to my mind, by at least two features: first, the presence in the first chapter's decan list of names of obviously Semitic derivation, Hebrew, or Syriac. This feature is not unique to the *Liber Hermetis,* Gundel has indicated much of the history, evolution and provenance of

the decans and decan names in his *Dekane und Dekansternbilder*[1]. They are similar to names met with in specifically Gnostic literature[2]. Secondly, the author seems either to have had a particularly base clientele or a rather harsh view of life or both. The sexual practices described in this text as well as the perfidy and level of violence which he depicts are a possible reason why the *Liber Hermetis* has remained a text known only to specialist scholars until now.

Some of the descriptions of the 36 decans in the first chapter are obscure. It appears that the latin translator did not understand what the original depicted.

The astrology described herein is natal astrology. If Gundel and Festugiére are right about the date of the overall text, this is an earlier example of natal astrology than usually reckoned to be the case. Moreover, it is an astrology for a middle class of well-to-do clientele, not for chiefs of state.

Features of this astrology are not commonly found in "scientific" astrology such as Ptolemy's *Tetrabiblos.* For example there is numerology in Chapter XV. The Moon's Nodes and the Moon itself play a bigger role in the *Liber Hermetis* than in modern astrology. The Moon's nodes are said to be important for longevity, for instance. The

[1] *Cf.* Wilhelm Gundel, *Dekane und Dekansternbilder,* Darmstadt: Wissenschaftlische Buchgesellschaft, 1969, pp. 49-81. Gundel's work is comprehensive and authoritative. He shows the magical origin of Decani and their images and symbols (p. 67, Agrippa mentioned). Also note pp. 68-69. He shows the development of the names of the decans from names indicating divisions of the sky to God—and Daemon—names (pp. 71-76). Their relation to jewish-gnostic texts like the *Testamentum Solomonis* is discussed (p. 60). He connects them to the Ophite tradition through Origen's statements (p. 62).

[2] See *Fragments of a Faith Forgotten,* G.R.S. Mead, University Books, New Hyde, NY, [n.d.] p. 539 says decans are subordinate powers under a Ieou (there's one of these for each of 13 aeons. In *Pistis Sophia,* by Mead, University Books, Secaucus N.J. 1974. p. 265-267, list of "Rulers of Twelve Dungeons". In same book, p. 296-302 twelve aeons, some having the same names as in the *Liber Hermetis. Cf. The Nag Hammadi Library in English,* ed. Robinson, NY: Harper and Row, 1977. On pp. 104-106, *The Apocryphon of John,* mentions the 7 bodies of the archons and the faces of Yaltabaoth contain some of the same names. In *eo. loco,* pp. 201-203, of *The Gospel of the Egyptians,* gives some similar names. p. 381, Zostrianos (III.*i*), also has some similar names.

Moon's transits are used for indicating the nature of an illness. This astrology emphasizes the ascendant, even to the point of delineating things for which the modern astrologer would use other houses and house cusps. For instance, in chapter XXX, "On Brothers," the author delineates the number of brothers by the number of signs or stars between the ascendant and the lord of the triplicity of the ascendant.

Regarding the evolution of the theory of the houses[1], the *Liber Hermetis* has some interesting things to say. This text seems to show a transitional phase where the word "house" is used as well as "place." Gundel, who believes the text to contain ancient Egyptian Temple astrology, has much to say in his apparatus regarding the evolution of the houses. While he is by no means sympathetic toward astrology, he makes some interesting observations on the basis of the *Liber Hermetis* and other early astrological texts. The teaching of the *Liber Hermetis* shows evidence of some very old usages concerning the subject of houses. He suggests that the doctrine of the houses evolved from a very old emphasis on the quadrants defined by the cardinal points. At this initial stage, the position of the planets in the quadrants somehow barely enabled the astrologers to arrive at delineations, he says, only after difficult calculations. He seems to think that the diurnal (or clock-wise) motion of the sky, suggested itself as the proper order of life, symbolically represented by the Sun's passage above the earth. It was eventually realized that this approach was inefficient. The next stage was that which combined the quadrants and the cardines. But this stage necessitated the intermediary stage of dividing the quadrants in two by means of 45 degree sections. This gave rise to the clock-wise *"Octatropus."* He sees survivals of this in Serapion who assigns the horoscope itself the middle of the first part of life. But Serapion is already using a *Dodekatropos* or Twelve House System which is counted anti-clockwise. Presumably, his peculiar allotment of the horoscope to the middle of the first part of life is a survival of the clock-wise *"Octatropus"* in which the condition of the native just before birth was represented by the point 45 degrees below the horoscope in the northeast of the chart while the end of the first period of life would be 45 degrees above the horoscope in the southeast. In Serapion, he

[1] Thanks to Hal von Hofe for providing me with a translation of Gundel's Chapter 14 on which what follows on Gundel's theory of the evolution of the houses comes.

says, the horoscope itself, as already mentioned, represents the middle of the first part of life. The 12th house, which holds the planets and stars which were below the horizon just before birth, shows the fate of the child just prior to birth. The 2nd house, its fate during the last years of the first period of life. The M.C. represents, for Serapion, the middle period of life, while the 9th and the 11th show the periods immediately before and after this respectively. The western horizon shows the old age and the 8th the end of old age. The 6th house the beginning of old age. The I.C. shows the death. The 5th house the fate after death.

Gundel attributes the clockwise *Dodekatropos,* which he speculates antedated our present usage, to Hermes. He sees evidence of it in the *Liber Hermetis,* chapter XXX "On Brothers," where planets above the horizon are used for determining the number of surviving brothers and those below the horizon for those who have died. His argument is creative and seems novel to me, but it must be said that Gundel recognized that the text presents the reader with new material which must be as rationally as possibly explained and assimilated.

The modern counter-clockwise *Dodekatropos* (Chapters XV and XXVI) as well as the even twelvefold division of the ecliptic he attributes to "the textbook bearing the name Hermes Trismegistus" which he believes Nechepso-Petosiris and others used after it had already gone through certain revisions. After these, it was used by Serapion, Kritodemus, Antiochus and Manilius. Despite Ptolemy's opposition (he would not admit that planets below the horizon have any influence), it survives to this day. I have already mentioned above, that we also find houses cast in the *Liber Hermetis* from the Sun, Moon and Part of Fortune.

In chapter 14 of the apparatus, Gundel points to the Egyptian contribution to the formation of the Hermetic Astrology by saying,

> "From the many layers and superimpositions of the Hermetic doctrine on the centers[1] and the twelve stations of the invisible ninth heaven[2] the following belief forms of the old star-religion can be deduced: 1. The division of the body of the goddess of the heavens into different abodes or of heavenly space into certain

[1] The Eastern and Western Horizons and the M.C./I.C. Axis.

[2] The ideal twelve-fold house division.

temenoi, also called *athla* or *templa.* To this belong the divisions of the visible heavens into variously great and variously many regions'. We find such regional divisions already in the grave of Senmut from the time of Queen Hatshepsut (15th century B.C.E.), and we then have them in the division of the heaven into 36 districts and meet them in the various regional divisions of oriental and Etruscan skywatchers and augurs.

"2. The second constituent is the firm attribution of the visible segments of heaven to certain divinities, for example to Hapi, Horus, Isis, Osiris, Duamutef, Setech or in the later hellenistic coordination to the great Olympian gods, who give over their ruling rights as divinities to the planets and occasionally to other star-gods, the so-called *titelae,* in hellenistic astrology. Next to the conventional texts of oracular astrology Egyptian texts of the stellar religion have preserved these compromise forms up into the second half of the time of the Roman Caesars. In a demotic astrological textbook we find a completely different set of names for the houses, namely the house of Wly, the house of Death, the house of Sait, and then a house of Ser, a house of Si, and of Spsit are mentioned. Hippolytus and the *Pistis Sophia* name yet other *Toparchoi* and *Prosteioi*[2].

"3. The particular stellar deity who inhabits these districts exerts special influence. If a friendly or an inimical stellar deity stands in relationship to him the particular rays emanating from this district are modified for good or ill. These explications become more colorful the more combinations are formed by the proximity of other stellar deities and by the aspects."

Certain practices common to Medieval Astrology and Ancient but poorly elucidated in texts of those eras are more fully set forth in the *Liber Hermetis,* e.g., in Chapter XIX we see how the terms were used in delineating the kind of parents the native had. In Chapter XX we see how the Parts of the Father and Mother were used and the author takes

[1] *liturgi, decani, novenaria, duodecimae, termini, monomoiria, etc.*

[2] Edition of the Papyri of the kingly Museums Berlin, Demot. Pap. 9345 A. The guardians, their symbols and their secrets, so often mentioned by the *Pistis Sophia,* certainly contain astromythic and astromagical doctrines. *Cf. Pistis Sophia,* ed. Schmidt 2.A. 1925 in the index s.v. guardians and φυλακεσ.

the concept of derived houses further than in modern astrology. In Chapter XXI we learn how to tell to which parent the fourth house relates. In Chapter XXV we learn what the names of the Hellenistic constellations were. It should also be pointed out that this astrology relies more heavily on sect (called "condicio" in the Latin) than in any other ancient or medieval text I am familiar with. The reader will be happy to see the subject dealt with more than in Ptolemy.

A distinction is occasionally made in the *Liber Hermetis* between astrologers and astronomers (e.g., chapter XXVI). It is generally asserted that such a distinction is fairly modern. Whatever the date of the *Liber Hermetis* this distinction seems to be older than previously thought.

The *Liber Hermetis,* especially in Chapters I, III, XXV, raises an important side issue relating to the history of ideas which may shed light on some scholars' displeasure at Gundel's dating and handling of this text. It may also suggest an answer why this text has remained relatively unknown until now. While Chapter XXV is a bit confused at times (the same constellations show up in several places), it can still be seen that, apart from judicial astrology, there is a system of stellar-religion or astrotheology set forth in the mythological symbolism employed[1].

This issue of astrotheology and its effect on the academic establishment must be understood. Gundel repeatedly asserts that the *Liber Hermetis* is the long sought occult astrological Corpus of the Egyptian priest Hermes Trismegistus from which so many ancient authors borrowed; that the text represents the astrological practices of the Egyptian temples as early as the beginning of the 2nd century B.C.E. and that the ultimate origin of Hellenistic Egyptian astrology was Babylonian astrotheology[2]. He often cites Cumont[3], Boll[4] and others

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[1] That the mythological symbols of the ancients embodied allegories which were made to serve religious purposes by the priests of the ancient heathen religions cannot be doubted.

[2] He was so cited above, in the rather long quote from his chapter on the astrological houses.

[3] *e.g.* p. 319 of his apparatus, in discussing the nutations of the Moon, Cumont is cited as "assuming a Chaldaean origin for this entire teaching."

to support this interpretation. Yet he is convinced that the inspiration for the *Liber Hermetis* is **Egyptian**[1]. In his comments on the star names listed in the text, Gundel notes the presence of Greek constellation and Zodiac sign names (e.g., Hercules, Pegasus, Perseus, Aries, Libra, etc.) and representations of Egyptian extra-zodiacal constellations and images for particular individual stars considered notable by the Egyptians (e.g., Typhon, Osiris, the Ship, Anubis, etc.). In addition to these he points to a number of constellation and star names which are neither taken from traditional Greek mythology nor from Egyptian religious iconography. These (e.g., the Slave, Death, the Earth, the Marriage of the Gods, Necessity, the Daemon,
the Constellation, Measure, Diligence, etc.) he identifies as new star names invented by Hermes which were somehow associated with magical practices. We will return to this issue of an Hermetic reform of the constellations below.

First it is necessary to point out that according to the view Gundel is working with, the sky was certainly seen as the seat of divinity and as the first and ultimate dwelling place of the "risen" souls. To bedeck the heavens with symbolic representations of divine and semi-divine personages was a statement of an essentially astrological theology.

This theme has a continuous history in the western esoteric tradition, which, until the Renaissance was essentially the Hermetic Tradition. It found its way into early Kabbalistic works[2], the writings of the Abbot Trithemius, Agrippa's *De Occulta Philosophia* (1532), Jacques Gaffarel's *Abdita Divinae Kabbalae Mysteria* and *Unheard-of Curiosities Concerning Talismanic Magic* (1650)[3] **Kircher's** *QZdipus Ægyptiacus* (1652-4), Dupuis' *Religion Universelle* (1795), Court de Gebelin's *Le Monde Primitif* (1773-84), Duncan's *The Religions of Profane Antiquity* (1820?). The symbolism of Freemasonry continues

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[4] p. 35 of the critical apparatus. while noting the opposition to this position by Kugler et al., he side steps their attack by pointing out that, while much needs to be done to clarify the issue the names of the constellations in the *Liber Hermetis* come from Egypt, not Babylon.

[1] p. 281 of the critical apparatus. Yet it seems that Gundel is trying to assert an ancient astrotheology be it Babylonian or Egyptian in origin.

[2] such as the *Sepher Yetzirah.*

[3] to whom is also attributed a *Codicum cabalisticorum manuscriptorum.*

this tradition from the 17th century to the present day[1]. The same concept also underlies much of the teaching of Helena Petrovna Blavatsky[2] and also lies behind Burgoyne's *The Light of Egypt* (San Francisco: 1889)[3]. As late as the 1940's we find W. B. Crow teaching this same idea[4].

The concept of an ancient (possibly universal) astral religion, hearkens back to the Ancient Theology tradition from the Florentine Platonists of the Renaissance, who found it in the Hermetic Tradition[5]. It spread through Europe during the 15th to 17th centuries and lay behind the Pan-Egyptian theme of 16th through 19th century proto-archeology. It was this quest for lost Egyptian wisdom that led the French *savants* to accompany Napoleon's military expedition to Egypt. The expedition led to the discovery and eventual decipherment of the Rosetta Stone. This scholarly feat paradoxically resulted in the discrediting of the original occultist presuppositions which had been based largely on Kircher's misconceptions of the nature and purpose of the Egyptian hieroglyphs. In the 19th century the same concept (which, like a recalcitrant ghost, refused to be banished) manifested as Pan-Babylonianism, a movement, primarily in German archeology led by one Dr. Hugo Winkler (1863-1913).

In *A History of Astronomy*[6], A. Pannekoek tells us the following:

> "For many years Hugo Winckler's theory—so called 'Pan-Babylonianism'—had a great reputation; it proclaimed that in the earliest times, between 3000 and 2000 B.C.E., a highly developed

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[1] See the writings of Albert G. Mackey and Albert Pike.

[2] *Cf. Isis Unveiled,* (orig. NY: 1877), 2 Vols. Pasadena: Theosophical University Press, 1976. I. 529 ff; *passim;* II, 450; *passim. The Secret Doctrine,* (orig. 2 Vols. London: 1888), 2 Vols. in one, Los Angeles: 1964, I. 105, *passim;* II. pp. 647-668; *passim.*

[3] Burgoyne's Hermetic Brotherhood of Luxor was the ancestor of the present Church of Light.

[4] In his "Mysteries of the Ancients" series, pamphlet # 6. *Astronomical Religion,* by W.B. Crow, London: Michael Houghton, 1942.

[5] *Cf The Ancient Theology,* D.P. Walker, Ithaca: Cornell University Press, 1972.

[6] *A History of Astronomy,* by A. Pannekoek, Dover 1989 , pp. 29-30.

astronomical science already existed there, based on a thorough knowledge of the celestial periods and of the shifting aspect of the constellations through the precession of the equinoxes. It set forth how this primeval world concept, bearing the character of an 'astral mythology', by asserting close connection between earthly and celestial phenomena, was the origin of all later Oriental and Greek systems of thought and determined legends, lore and customs even until modern times and in distant parts of Europe. This alluring but highly fantastic theory proved untenable when the texts were later subjected to careful study. Our present real knowledge of Babylonian astronomical science is based chiefly on the work of three Jesuit scholars, the Assyriologist J.N. Strassmaier, and the astronomers J. Epping and F.X. Kugler."

What is hot about the *Liber Hermetis* in the context of the history of ideas, is that the chapters cited above (I, III, and XXV) do embody an astral theology. It is not Babylonian, as Winkler had suggested, but rather Hellenistic Egyptian, as Kircher and earlier Hermetic *esoterici* had averred to be the case.

Gundel's suggestion that there might have been an Hermetic re-naming of parts or all of the heavens is of even more moment to astrologers and esotericists than his suggestion of an Egyptian astrotheology. Although he does not go this far, what he does say amounts to an implication of an Hellenistic Hermetic religious reform. This, too, is not without precedence in the western esoteric tradition. Witness *Revelation,* 21:1, "And I saw a new heaven and a new earth: for the first heaven had passed away . . ."

But the idea is articulated in more detail in Giordano Bruno's *Expulsion of the Triumphant* ***Beast***[1]. Bruno, let us remember, was an exponent of a return to an Hermetic Egyptian polytheism. In his "Explanatory Epistle" at the very beginning of the work, he details the process of the Hermetic Rebirth[2] in terms of the substitution by Jove

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[1] *The Expulsion of the Triumphant Beast,* by Giordano Bruno, trans. by Arthur D. Imerti, New Brunswick: Rutgers University Press, 1964, pp. 79-88. This work was originally entitled: *Lo Spaccio de la bestia trionfante* and was written in 1584.

[2] *Cf. Hermetica,* trans. Walter Scott, London: Dawsons of Pall Mall, 1968, Vol. I, Libellus, I & XIII.

(whom he identifies as the Intellectual Light in each of us) systematically replacing the existing constellations (the familiar list of Greek named astronomical constellations) of the inner heaven of man with new philosophical hermetic constellations which often have names remarkably reminiscent of those in the *Liber Hermetis* which Gundel suggests were of Hermetic origin.

It would seem, therefore, that the *Liber Hermetis* as edited by Gundel, exhibited attitudes too similar to those of Winkler on the one hand and to those of the pesky Hermetic Ancient Theologers on the other to be allowed to stand unchallenged. The latter, no less than the former challenged both the Judeo-Christian and the Secular Humanist bias of the age and was accordingly buried in the nearest library.

Here begins the book of Hermes Trismegistus.

I. On the 36 decans of the 12 signs and Their Forms and on the Climates[1] and Faces[2] Which Each of the Planets have in the Same Signs.

The 36 decans of the 12 signs, which are noted in the table[3] are these. For in this way the planets will have divided the 12 signs and the climates and the 36 decans and likewise the decans the climates, cities and members of men. Just as the signs are of diverse forms and multiformed, so are the 36 decans. The faces, which are in the signs from the decanic transformation of the seven planets, in which these rejoice just as in their own mansions[4] or houses, it will be fitting to make[5] according to the order[6] of the seven planets, by which the lord

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[1] The climates were an early effort by the Greeks to contrive a way of locating places on the globe north of the equator. The inhabitable world north of the equator was divided into bands, usually seven, (as we see in Al-Biruni ca 1029 C.E. See sections 236-241.), which the astrologers often allotted to the planets. In Al-Biruni the northern hemisphere from 12°N 39' to 66°N 00' is so divided. Hipparchus (c 160 B.C.E.) is often credited with inventing this scheme. Eventually, the temperature and weather characteristic of each climate was associated with the term whence climate for us means weather not latitude. As used in this text, the word means region, however, as the author of this text had an imperfect understanding of the exact locations of the regions equated to the climates and in linking these regions to the decans, names as different "climates" a number of regions on more or less the same parallel.

[2] The word *facies* (face) is used as a technical term in Medieval Astrology as synonymous with *decanus*. Here a subtle difference seems implied by referring to the division of each sign into 3 *decani* and to the *facies* (face, or appearance) of a planet in each *decanus*. The "face" thus may be conceived of as the special "manifestation" of the planet in the *decanus*.

[3] Not given in text.

[4] A reference to a planetary rulership of lunar mansions or merely a synonym for "house" (i.e., a 12 fold division of the ecliptic)?

[5] *negotiari (ex negotior)*, This verb usually means to engage in mercantile trade (ruled by Mercury).

[6] The Chaldæan order, i.e., of relative speed, beginning from Mars.

of the hour is known[1] beginning from Aries and counting 10 degrees per each decan for the sought for planet [ruler][2]. I say, moreover, that the first face of Aries is [that] of Mars[3], the second is the Sun's, the third is Venus', the fourth, which is the first of Taurus, is Mercury's, the second [of Taurus] is the Moon's, the third is Saturn's and the rest are successive just as it is in the disposition of the lords of the hours.

On the first face of Aries[4] — The first decan of Aries has the face of Mars. Its name is *Aulathamas.* It is an armed sign, upright, walking, having the likeness of a man[5], standing on feet like claws[6], holding above his head a double sided battle axe with both hands. This rules the climate of Ocean[7].

On the second face of Aries — The second decan has the face of the Sun. Its name is *Sabaoth.* It has a two headed face and a lotus of the kings[8] open on its head. In the compass of the lotus there are stars of the splendor of gold. He has also in his right hand a water jug which is called life, in his left a scepter the extremity of which is bifurcated[9]. This decan is clothed in linen and he treads under both his feet a

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[1] The same order is used for the planetary hours as is used for the decans.

[2] The author has in mind an astrological problem: Given a planet in a certain degree of a certain sign, whose decan is it in? Beginning the division from Aries, giving 10 degrees to each decan, and attributing planetary rulership according to a known planetary series, i.e., the Chaldæan Order, beginning with Mars, you may discover know whose decan the planet is in.

[3] The language used reminds one of an exercise in geometry.

[4] Compare the language of this section with that used by Ibn Ezra in describing the rising of the "faces" in *The Beginning of Wisdom: An Astrological Treatise by Abraham Ibn Ezra,* by Raphael Levy, Baltimore: Johns Hopkins, 1939.

[5] *ad similitudinem hominis transiens.*

[6] *pedibus stans super unguibus.*

[7] This refers to the Atlantic, which the ancients thought encircled the world. Yet they knew there were islands in it.

[8] *lothum regium.*

[9] The language (not so much the imagery) reminds one of Ezekiel's and Daniel's visions or of the images still commonly in use in Hindu iconography.

tortoise entirely covered with a net. This rules the climate of the Bactrians[1].

On the third face of Aries — The third decan of Aries has the face of Venus. Its name is ***Disornafais***. It is like a woman, erect, adorned with linen tied with gold strings tinted a dark rose color. She has a royal gold [crown] on her head. In the middle of her belly there are belly emeralds. She is holding a four headed serpent on the top of a staff. The two heads in the middle are to one side and the [other] two are to the opposite side. This rules the climate of the Lydians[2].

On the first face of Taurus — The first decan of Taurus has the face of Mercury. Its name is *Jaus*. It has the whole body of the buried Osiris[3], adorned with gold and dark tie-strings[4]. It has the head of a bull and a queen's crown and two elephants' trunks. In the middle of the horns stands the goddess herself. This rales the climate of the Medes[5].

On the second face of Taurus —- The second decan of Taurus has the face of the Moon. Its name is *Sarnatois*. Its image[6] is a man, erect, having tightly curled hair on both sides of his head[7]. On his chin there

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[1] Bactria was in the eastern parts of Alexander's Empire, south of the Oxus River, east of Aria, north of Arachosia and west of the Hindu Kush. *Vide The Geography* by Claudius Ptolemy, ed. E.L. Stevenson, New York: Dover Pub. 1991, p. 167. It now falls in N. Afghanistan and E. Iran. Its capital, Bactra (modern Balkh) at 36°N 46', 66°E 54' fell on Ptolemy's 11th parallel (through Rhodes). See *Almagest,* Book II.

[2] South-west Anatolia. Capital was Sardis, roughly 38 degrees north lat. on Ptolemy's 12th parallel. *Vide, The Geography* by Claudius Ptolemy, ed. E.L. Stevenson, New York: Dover Pub. 1991, p. 113. First map of Asia. See *Almagest,* Book II.

[3] Like a mummy.

[4] *ornatus aureis corrigiis et fuscis.*

[5] Roughly modem Kurdistan, Gilan and Azerbaijan. The capital of Media was Ecbatana, mod. Hamadan (34°N 48', 48°E 30') which also fell on Ptolemy's 12th parallel in *Almagest* Book II.

[6] *statua.*

[7] *habens ex utraque obliquitate capitis capillos convertibiles.*

is a growing of fine hairs [and] on his face there is a beard hanging down on his neck from both parts of his chin. This rules the climate of the Amazons[1].

On the third face of Taurus — The third decan of Taurus has the face of Saturn. Its name is *Erchmubris*. It is standing like Saturn with his feet together adorned with rose colored armor. All of its body is human but its head is that of a pig. This rules the climate of the Semiramides[2].

On the first face of Gemini — The first decan of Gemini has the face of Jupiter. Its name is *Manuchos*. It is an armed man having an ass's face, holding a sword in his right hand. This rules the climate of the Trojans[3].

On the second face of Gemini — The second decan of Gemini has the face of Mars. Its name is *Samurois*. It has a double face. It is walking. It is armed. In its left hand it is holding a bow and arrows and with both its feet it treads upon hares[4]. This rules the climate of the Persians[5].

On the third face of Gemini — The third decan of Gemini has the face of the Sun. Its name is *Azuel*. It has the beautiful face of Isis, having

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[1] According to Ptolemy (*Tetrabiblos*, trans. F.E. Robbins, Cambridge: 1964, Harvard University Press, Book II, 3), the Amazons lived in the region of Bythinia, Phrygia and Colchis. This would place them in east Anatolia between Byzantium and the Halys River on the 13th parallel according to Ptolemy's *Almagest* (roughly 40°N).

[2] Nineveh. Semiramis (along with Ninus) was one of the mythical founders of Nineveh on the Tigris opposite mod. Mosul, Iraq (36°N 20', 43°E 08') on Ptolemy's 14th parallel.

[3] Troy was near the Hellespont in mod. Turkey at approx. 40°N, 26°W. This was on Ptolemy's 13th parallel 9 (through the Hellespont).

[4] *cum utrisque pedibus calcat lepores*.

[5] Modern Iran. The ancient capital of Persia was Ctesiphon, near Baghdad, Iraq (33°N 21', 44°E 25'). This was on Ptolemy's 10th parallel. However, Persepolis, N.E. of present Shiraz, Iran (29°N 37', 52°E 33') was the ceremonial capital.

hair moves every which way. It induces illnesses of the nerves. This rules the climate of Parthia[1].

On the first face of Cancer — The first decan of Cancer has the face of Venus. Its name is *Seneptois*. It has the form of a serpent joined with the face of a dog. In the tail however a heart like a pine [cone][?]. It has half of its tail turned down and from either part of the side of the heart slender serpents above the dog's head. This image has much analogy[2] which we will attempt to solve. It causes affliction of the arteries and rules the climate of Syria[3].

On the second face of Cancer — The second decan of Cancer has the face of Mercury. Its name is *Somachalmais*. It has the body of a vulture, but the face of Isis. It is bearing the winged queen's crown. It is erect on two feet [with] greaves having wings. It has dominion over the lungs and rules the climate of the Assyrians[4].

On the third face of Cancer — The third decan of Cancer has the face of the Moon. Its name is *Charmine*. It causes affliction of the heart. In its representation it has two round heads[5] the right. . . and the left one of Anubis, . . . namely with the waxen images of the Moon and Juno. In the middle between the two goddesses is a dragon having four heads. Two of its heads are held aloft and two are bent this way and that

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[1] The Parthians were a people of Scythian origin living north of Persia, east of Aria, and west of Media; thus in the region S.E. of the Caspian Sea. The heart of the region was in mod. Khurasan roughly 35°N, 55°W. This fell on Ptolemy's 11th parallel.

[2] *multam proportionem*. [Additional by RH] This seems to be saying that this image has analogy with many things.

[3] In Alexander's Empire, Syria was the coast of Phoenicia, mod. Lebanon, and Judaea as far south as Gaza and inland to a varying degree forming a triangle. In the south, by Gaza, was the tip, Syria widened as the latitude increased to the north so that it reached almost to Nineveh and had its northern border on Armenia the Greater. Damascus, a major city of Syria and occasionally its capital, is at 33°N 30', 36°E 18' on Ptolemy's 10th parallel.

[4] Roughly equivalent, in modern terms, to N. Syria and W. Iraq. The capital of ancient Assyria was Nineveh. See above footnote to Semiramis.

[5] Gundel complains that the text is doubtful here.

towards a pine [tree?]. They are rather bigger indeed than she [is]. This rules the climate of Ethiopia'.

On the first face of Leo — The first decan of Leo has the face of Saturn. Its name is *Zaloias*. It is the lord of the stomach. It is a great serpent with the form of a lion having solar rays encircling its head. It rules the climate of India[2].

On the second face of Leo — The second decan of Leo has the face of Jupiter. Its name is *Zachor*. It causes obstructions and abscesses for men. It rules the unknown land[3].

On the third face of Leo — The third decan of Leo has the face of Mars. Its name is ***Frich***[4]. It causes *diafrixin* of the belly. It is a man with the likeness of a crocodile. It rules the unknown land.

On the first face of Virgo — The first decan of Virgo has the face of the Sun. Its name is *Zamendres*. It causes affliction of the belly: It is a serpent put together awry[5]. Its head is the likeness of the Moon. It rules the climate of Arabia[6].

On the second face of Virgo — The second decan of Virgo has the face of Venus. Its name is *Magois*. It rules the liver. It is a man standing,

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[1] Ethiopia is ancient Cush, the region due south of Egypt. Its borders were the Red Sea on the east, Syené and the smaller cataract. Its southern border was unknown as was its western border. Its capital was Meroë on Ptolemy's 5th parallel.

[2] India shows up in Ptolemy's *Geography* in the 10th and 11th maps of Asia. He gives India the latitude from the equator to about 37°N. Actually, including Ceylon, it is closer to from 6°N to 37°N.

[3] I do not know which unknown land this refers to. Gundel thought it mean the lands on the other side of the Nile.

[4] or *Frith*, from *phrix*, a shivering fit. The intensive prefix *dia* + *phrix* makes *Diafrixin* an intense shivering fit.

[5] Is this a caduceus?

[6] Corresponding to the modern Arabian peninsula and the regions south of the Euphrates and west of Syria and Judaea. It also included Sinai.

girded below from the waist all the way to the hollows of his feet, having four wings—two turned back and two on his breast. It has four Ibis heads[1] having an iron beak. It rules the climate of Armenia[2].

On the third face of Virgo — The third decan of Virgo has the face of Mercury. Its name is *Michulais.* It has dominion over the spleen. It is like a mummy, its whole body is like one who has been buried. It rules the climate of Meroë and Elephantine[3].

On the first face of Libra — The first decan of Libra has the face of the Moon. Its name is *Psineus.* It causes pain in the reins. There are two images, erect, having scorpions under their feet. Their hands are hanging down to their thighs. In their right hands they are holding two water jugs, in the middle of which there are two fine pipes through which water is poured out. There are regal things on their heads. It rules the climate of Egypt[4].

Of the second face of Libra — The second decan of Libra has the face

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[1] *Cf. Harper's Dictionary of Classical Literature and Antiquities,* N.Y.: American Book Co. 1923. pp. 862-863, "The Ibis was a bird worshipped by the Egyptians. The color of its feathers was supposed to symbolize the light and shade of the Moon. The Ibis was thought to be an avatar of Thoth (Hermes). It appeared at the time of the inundation of the Nile and was supposed to deliver Egypt from the serpents which came from Arabia. Its purity was celebrated, and its flesh regarded as incorruptible. Ibises were kept in the temples, and mummified after death after the fashion of human mummies, wrapped in linen." See Herodotus ii. 65, 67, 75, 76.

[2] The early kingdom of Armenia roughly includes E. Turkey and Armenian Soviet Socialist Republic. It was said to have been founded by Haik, a descendent of Noah in area of Lake Van. Armenia Magna spread a little south of Lake Van where it bordered the Parthian Empire, the Assyrian Empire and Mesopotamia. It spread west to Cappadocia, east to the Caspian Sea and north to the Cyras River. It became a Persian satrapy in 6th cent B.C.E. Armenia the Greater is listed in Ptolemy's *Geography. Vide, The Geography* by Claudius Ptolemy, ed. E.L. Stevenson, New York: Dover Pub. 1991.

[3] See above footnote on Ethiopia.

[4] *Vide, The Geography* by Claudius Ptolemy, ed. E.L. Stevenson, New York: Dover Pub. 1991, third map of Asia. Ptolemy's 7th, 8th & 9th parallels.

of Saturn. Its name is *Chusthisis*. It causes affliction, adhesion[1] and strangury[2]. In the figure, however, it is a certain man, standing over a marsh, leaving off into one with feet joined[3], completely girded from the breasts all the way to the hollows of the feet in variegated linen, having his head shaven leaving one spot where there is hair. This rules the climate of Trachonitrus[4].

On the third face of Libra — The third decan of Libra has the face of Jupiter. Its name is *Psamiatois*. It causes nervous afflictions. It is in the appearance of a serpent. It rules the climate of Libya[5].

On the first face of Scorpio — The first decan of Scorpio has the face of Mars. Its name is *Necbeuos*. It causes painful carbuncles. It is of the form of a crab having wings. It is girt in linen from the breast all the way to the hollows of the feet[6]. It rules the climate of Syria, Palestine and Phoenicia.

On the second face of Scorpio •— The second decan of Scorpio has the

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[1] *glutinum*.

[2] A painful discharge of urine. [RH]

[3] According to the editor's note, Kroll has done some significant tinkering with this line. The end result is unclear.

[4] The northern district of Palestine beyond the Jordan, lying between Anti-Libanus and the mountains of Arabia, and bounded on the north by the territory of Damascus, on the east by the Auranitis, on the south by Itauraea, and on the west by Gaulanitis. In Ptolemy's *Geography*, it is shown on the 4th map of Asia due west of Joppa on the border of Arabia in the third clima.

[5] Libya in Alexander's Empire is shown in Ptolemy's *Geography* on the 3rd & 4th maps of Africa. however, Ptolemy also uses the name Libya for all of Africa and therefore all four of his maps of Africa are in this sense of Libya. Strictly speaking, Libya was the region of the North African coast along the Mediterranean between Egypt and Cyrenaica. Its southern border was not known.

[6] It must have a human body surmounted (in place of the head) by a winged crab.

face of the Sun. Its name is *Turmantis*. It causes the affliction of buboes'. It is a man standing with his feet joined on the back of a scorpion, holding a great serpent with both feet on either side of his breast. This rules the climate of Cilicia[2].

On the third face of Scorpio — The third decan of Scorpio has the face of Venus. Its name is *Psermes*. It makes afflictions of the bones like fractures. It has a human body and the form of a he-goat, holding eggs hanging from a thread in both hands. It rules the climate of Cappadocia, Galatia, and Phrygia[3].

On the first face of Sagittarius — The first decan of Sagittarius has the face of Mercury. Its name is *Clinothois*. It causes festering. It is a man having the head of a dog, extending his one left hand to the lower part, he holds something sharp[4]. It is however a small weapon with points[5]. He is girt with a variegated net all the way to his thighs. It rules the

[1] A bubo (pl. buboes) is a painful swelling in the groin and arm pits. Bubonic Plague is characterized by these symptoms.

[2] The region of S.E. Asia Minor between the Mediterranean and the Taurus Mountains. Shown in Ptolemy's *Geography. Vide, The Geography* by Claudius Ptolemy, ed. E.L. Stevenson, New York: Dover Pub. 1991, first map of Asia. It ran along the southern coast of Anatolia from Lycia and Pamphylia in the west to Syria in the east. It's capital was Tarsus (36°N 55', 34°E 53') and lay between Ptolemy's 11th & 12th parallels.

[3] Three regions of central Anatolia. In Alexander's Empire, Cappadocia was the westerly most of the three. It bordered Pontus in the north, Armenia in the west, Cilicia in the south and Phrygia in the west. The Cappadoces were a people of Syrian race called White Syrians (Leucosyri) from their complexion. Phrygia was in central Anatolia, south of Biythyinia, west of Cappadocia, north of Lycia and Pisidia and east of Mysia, Lydia and Caria. The Phrygians were Thracians. The Galatians were Gauls who invaded Asia Minor and settled there in the 3rd cent BC. Attalus I. conquered them in 230 BCE and forced them to settle in a territory henceforth named for them. It was created from parts of Phrygia and Capadocia).They mixed with the Greek population and culture quickly but preserved their own language.

[4] *acida*.

[5] Assuming an ablative *acis* of the noun *acus*.

climate of Asia, Achaia, and Pamphylia[1].

On the second face of Sagittarius — The second decan of Sagittarius has the face of the Moon. Its name is *Thursois*. It causes afflictions in the knees. This [image] stands on a place which is slippery and sloping downward. He has the face of a weasel[2], but the body of a man. It rules the *ponto Nichere*[3].

On the third face of Sagittarius — The third decan of Sagittarius has the face of Saturn. Its name is *Renethis*. It causes sciatica and pains in the knees. It has a human likeness. It rules Africa.

On the first face of Capricorn — The first decan of Capricorn has the face of Jupiter. Its name is *Renpsois*. This sends stiffness to men. It is a certain man without a head. He holds his own head with his right hand, in his left a sword. It causes pains in the knees and loins. It rules Mauritania[4].

On the second face of Capricorn — The second decan of Capricorn has the face of Mars. Its name is *Manethois*. It has the face of a bull on the body of a man dressed with the skin of a scarab. This rules Pannonia[5].

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[1] Asia was western Anatolia from the Aegean to Phrygia. It contained Mysia, Lydia, Caria, and Lycia. Achaia was Greece, and Pamphylia, the Mediterranean coast of Anatolia west from Lycia along the coast of what is now called the Gulf of Antalya.

[2] *habens faciem investigatoris.* See comment in my introduction. [RH]

[3] This may be a reference to the Neckar River in Germany.

[4] The western most province of the North African coast bordered on the west by the Atlantic Ocean and by Numidia on the east.

[5] Roughly modern Yugoslavia. The region between the Alps and the Danube. Separated on the west by Noricum by the Mons Cetius and from Upper Italy by the Alps Iuliae, on the south from Illyrium by the Savus, on the east from Dacia by the Danube, and on the north from Germany by the same river. It spans Ptolemy's 13th almost to his 16th parallels. Both Festugiére and Gundel point out that Dacia was associated with Trajan's reign (98-117). Trajan conquered Dacia and made it a Roman Province in 106 C.E.

On the third face of Capricorn — The third decan of Capricorn has the face of the Sun. Its name is *Marxois*. It induces pain in the shins. It is of human likeness. It rules the climate of **Galatia**[1].

On the first face of Aquarius — The first decan of Aquarius has the face of Venus. Its name is *Ularis*. It causes gout. It is of human appearance having the face of a dog, girt from the breasts all the way to the hollows of the foot. It rules Syria[2].

On the second face of Aquarius — The second decan of Aquarius has the face of Mercury. Its name is *Luxois*. It causes gout. It has a human likeness. It rules the climate of Germany.

On the third face of Aquarius — The third decan of Aquarius has the face of the Moon. Its name is *Crauxes*. It causes gout. It has a human form. It rules Sarmatia[3].

On the first face of Pisces — The first decan of Pisces has the face of Saturn. Its name is *Fambrais*. All these three [of the Piscean] faces cause gout. It is a man dressed in dark clothes having his own face[4].

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[1] Presumably European Gaul is intended. Vide *The Geography* by Claudius Ptolemy, ed. E.L. Stevenson, New York: Dover Pub. 1991. Ptolemy shows Gaul in the third map of Europe. It was bounded on the west by the Atlantic, on the north by the Insula Batavorum and part of the Rhenus (Rhine), on the east by the Rhenus and Alps, and on the south by the Pyrenees and Mediterranean. Gaul comprised all of mod, France and Belgium with parts of Germany and Holland. All this the Greeks called Galatia. Cisalpine Gaul was the North of Italy.

[2] Along with the first face of Cancer and the first face of Scorpio.

[3] The eastern part of Poland and southern part of Russia in Europe extending from the Vistula River and Sarmatici Mountains on the west, which divided it from Germany, to the Volga on the east,which divided it from Scythia. It was bounded on the south and southwest by the Danube, Theiss and Dniester which divided it from Pannonia and Dacia, and by the Euxine and Mount Caucasus which divided it from Colchis and ancient Albania. It extended north to the Baltic and the unknown reaches of Northern Europe. Ptolemy shows it in his *Geography* in the 8th map of Europe.

[4] For a change, and not the face of some beast.

He is girt with a belt simply. This rules Britain.

On the second face of Pisces — The second decan of Pisces has the face of Jupiter. Its name is *Flugmois.* Mars is standing armed. This rules Dacia[1].

On the third face of Pisces — The third decan of Pisces has the face of Mars. its name is *Piatris.* This rules Chautilcaonia, Tuscany, Italy and Campania[2].

II. On the Masculine and Feminine Degrees of the Signs.

The first two degrees of the masculine signs are masculine and the following two degrees are feminine[3]. Understand likewise regarding the pairs of masculine and feminine [degrees]. It is the same in the feminine signs. The first two degrees are feminine and the next two are masculine. The masculine signs are:

Aries, Gemini, Leo, Libra, Sagittarius, Aquarius

The feminine signs are:

Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces

[1] Dacia is shown in Ptolemy's *Geography* in the 9th map of Europe. It lay between the Carpathian Mountains and the Danube comprehending Transylvania, Wallachia, Moldavia and part of Hungary.

[2] See Ptolemy's *Geography,* the 6th map of Europe.
Chautilcaonia, I cannot identify these people but I assume they dwelt on the Italian peninsula. Tuscany is the home of the Etruscans, modern Tuscany. Campania is in south Italy on the west coast.

[3] This is a much simpler system than the ones found in later works of the Arabs and the Renaissance. [RH]

III. On the Bright Stars In Each Sign[1].

There are certain nativities which are extolled for their nobility and wealth not because they are worthy due to a commixture of the planets, but rather because the Moon co-rises with brilliant stars. Consequently I thought it advisable to enumerate the bright stars which are in each sign[2].

In Cancer[3] towards the East there are two which are called the Asini, the northerly of the two is in the 8th degree and the southerly of them in the ninth[4].

Of those of Leo, which are in the head, the northern one[5] is in the 21st degree, the southern[6] in the second[7]. Before its mane and the breast there are four, the northern one of which is in the 27th degree[8]; the second of these, which follows this, is in the 28th degree[9]; the third

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[1] Pingree, *op. cit.* p. 432, points out that Neugebauer, *(The Exact Sciences in Antiquity,* 2nd ed., Providence R.I. 1957, pp. 68-69) showed that the longitudes in the oldest part of this chapter are probably from Hipparchus (circa 130-60 B.C.E.). This is consistent with Gundel's dating of this part of the work.

[2] We have attempted to identify as many stars as possible in the notes. Where we cannot identify the star, we usually have said nothing. Our identifications cannot be regarded as anything but tentative. There are many inconsistences in this star catalog and some of the longitudes seem way out of line with the descriptions. In general these positions are about 4° less than the corresponding positions in Ptolemy's Star Catalog. [RH]

[3] Following the Egyptian usage, the author begins the Zodiac in Cancer. Yet above he began in Aries.

[4] We know these two stars as the Asselli; and as the North Assellus and the South Assellus. [Additional by RH] Gamma and Delta Cancri, respectively. See the star map on p. 40 of our edition of the Anonymous of 379, *Treatise on the Bright Fixed Stars.*

[5] Mu Leonis. [RH]

[6] Epsilon Leonis or Ras Elased Australis. [RH]

[7] i.e., *twenty* second. [RH]

[8] Zeta Leonis or Adhafera. [RH]

[9] Gamma Leonis or Algieba. [RH]

in the 29th[1]; the fourth, which is more brilliant than these, standing in the heart of the lion[2] is in the 28th degree. again, that which precedes in the head of the lion is in the 4th degree. That which is in the eyebrow, in the 11th degree; the one which is in the back thigh is in the 13th degree[3], and the one which is in the back lower leg is in the 17th degree[4].

Those of Virgo: that one which is in the left wing is in 28th degree[5]. The other, which is in its right part and is called by some Vindemiator[6], is in the 14th degree. Likewise, the other, which is brighter than the others which are in it [Virgo], placed in the left hand, is called Spica and is in the 22nd degree[7].

Of the Scales[8], that one which is in the Southern Scale[9] is in the 14th degree. But the one which is due south[10] is in the 15th. But the other, which is in the neighborhood of Boõtes, is in the 20th degree".

Of Scorpio, the one which leads the three which are in the breast, is in the 8fh degree[12]. The middle one is in the 10th[13]. The one which follows it is in the 11th degree[14]. The one which is in the right foot of

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[1] Eta Leonis.

[2] Alpha Leonis, Cor Leonis, Regulus.

[3] Sigma Leonis? [RH]

[4] Tau Leonis? [RH]

[5] Beta Virginis or Zavijava. [RH]

[6] Usually, Vindemiatrix or Epsilon Virginis.

[7] Anonymous of 379 places Spica in 29 Virgo. It is also Alpha Virginis.

[8] Note that our writer uses the term "scales" throughout this section. Many of the Greek writings referred to the "scales" as the "claws" of the Scorpion. [RH]

[9] Probably Mu Librae. [RH]

[10] *Ea vero quae in meridionali consistit, in quinto decimo gradu.* [Additional by RH] Alpha Librae or the South Scale.

[11] Beta Librae or the North Scale. [RH]

[12] Sigma Scorpii. [RH]

[13] Alpha Scorpii or Antares. [RH]

[14] Tau Scorpii. [RH]

Ophiuchus is in the 20th[1]. The one which is in the left knee of Ophiuchus is in the 9th degree[2].

Of Sagittarius, of the two stars in the quadilateral, the first one is in the 12th degree[3], the one which follows is in the 13th degree[4].

Of those in Capricorn, of the ones which are in his horns, the northern and brilliant one is in the 14th degree[5]; so is the southern one[6]. But of those which are in the tail, the first one is in the 22 degree[7]; the one that follows is in the 23rd[8].

Of Aquarius, the one that is in his left shoulder is in the 24th degree of Capricorn[9]; the one which is in his right foot is in the 25th degree of Aquarius[10]. The one which is in the middle of the body of Perseus is in the 27th degree[11]. The one in the left part of Cepheus is in the 29th degree.

Of those in Pisces, the one which is in the end of the tail of the southern fish is in the third degree[12]. The northern one which is in the end of the tail of Cetus is in the second degree[13], but the southern one is in the third degree[14]. Likewise, of those which are in the tail of Cetus, the one which leads is a double star and is in the 12th degree,

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[1] Xi, 36(A), or Theta Ophiuchi, most likely Xi. [RH]

[2] Zeta Ophiuchi. [RH]

[3] Possibly Sigma Sagittarii or Nunki. [RH]

[4] Possibly Zeta Sagittarii or Ascella. [RH]

[5] Alpha Capricorni or Schedir. [RH]

[6] Beta Capricorni or Caph. [RH]

[7] Possibly gamma Capricorni or Nashira. [RH]

[8] Possibly Delta Capricorni or Deneb Algiedi. [RH]

[9] There is considerable overlap of the two constellations Capricorn and Aquarius. [Additional by RH] Probably this star is Beta Aquarii or Sadalsuud.

[10] Probably Delta Aquarii or Scheat. [RH]

[11] Our Perseus is nowhere hear this area. [RH]

[12] Omega Piscium. [RH]

[13] Iota Ceti. [RH]

[14] Beta Ceti or Deneb Kaitos. [RH]

but the one that follows is in the 17th degree[1]. The brilliant star in the middle of Andromeda is in the 22nd degree. But the one in the Great Bird[2] is in the 28th degree. The one which is in the end of the tail of Ursa Minor is in the 18th[3]

Of Aries, the one which is in the head of the three stars placed first is in the 4th degree[4]. The middle one is in the 5th[5]. But, of Andromeda, the one which is in the girdle is in the 11th degree[6], the one which is in the right foot of the same is in the 15th degree[7]. The one which is in Perseus' Gorgon is in the 17th[8].

Of Taurus, the one which is the brilliant Hyade is in the 9th degree[9], but the one which is common to the right foot of Heniochus, (i.e., Auriga)[10] and the horn of the Bull is in the 23rd". But the other, which is southern, is in the end of the right (southern) horn, is in the 25th degree[12].

Of Perseus, indeed, the leading star in the right foot, is in the first degree, but the one which follows is in the 10th.

Of Heniochus, however, the one which is in the left shoulder is in the 22nd degree[13].

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[1] The best candidates for these are Eta and Theta Ceti respectively, but the double is Theta not Eta. [RH]

[2] Cygnus?

[3] This would have to be Alpha Ursae Minoris, or Polaris. [Additional by RH] Polaris has such high latitude that its longitude would have been difficult to compute. But the description fits.

[4] Gamma Arietis or Mesarthim. [RH]

[5] Beta Arietis or Sheratan. [RH]

[6] Beta Andromedae or Mirach. [RH]

[7] Probably Phi Andromedae. [RH]

[8] Probably Beta Persei or Algol, but the longitude seems a bit off. [RH]

[9] Alpha Tauri or Aldebaran. [RH]

[10] Heniochus is literally, "The-one-who-holds-the-reins."

[11] Beta Tauri or El Nath. [RH]

[12] Zeta Tauri or Bull's South Horn. [RH]

[13] Alpha Aurigae or Capella. [RH]

But of Orion, the one in the left foot[1] is in the 27th degree in which [degree] is also the left foot of Heniochus[2].

But of those which are in the Belt of Orion, the one which leads is in the 22nd degree[3]. The one which follows is in the 24th[4]. The one in his right shoulder is in the 29th degree[5].

Of those in Gemini, the brilliant one which is in the knees, which leads, is in the 10th degree[6]; the other in the 15th[7]. The other which follows this, which some desire to be in the hand of the following Twin, is in the 12th degree. Likewise, that one which is in the head of the preceding Twin, is the 20th degree[8]. The one which is in the head of the following Twin is in the 24th degree[9]. Likewise the one which is in the right hand of Heniochus stands 30 minutes farther away.

The one which is in the head of the Dog is in the 14th[10]. The one which is in his back thigh is in the 21st degree". The other, which is in his loins, is in the 23rd[12]. And the other, which is in the end of his tail, is in the 24th[13]. But that one which is in the Antecanicula[14] is in the 28th.

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[1] Beta Orionis or Rigel. [RH]

[2] Iota Aurigae. [RH]

[3] Delta Orionis or Mintaka. [RH]

[4] Zeta, Alnilam, or Eta Orionis, Al Nitak, there being three stars in the belt. [RH]

[5] Alpha Orionis or Betelgeuse. [RH]

[6] Epsilon Geminorum or Mebsuta. [RH]

[7] Zeta Geminorum or Mekbuda. [RH]

[8] Alpha Geminorum or Castor. [RH]

[9] Beta Geminorum or Pollux. [RH]

[10] Alpha Canis Maioris or Sirius. [RH]

[11] Epsilon Canis Maioris or Adhara. [RH]

[12] Delta Canis Maioris or Wasat. [RH]

[13] Eta Canis Maioris or Aludra. [RH]

[14] *e.g. Canis minor qui est antecedens Cani Majori.* The little dog which precedes the Big Dog. It is Procyon, or pro-canis, i.e., he who is before the dog. Alpha Canis Minoris.

Therefore in all the aforesaid places, if in nativities there are benevolent planets, especially in their own places and sects[1], namely in masculine signs and in masculine quarters and diurnal planets above the earth in diurnal figures and by night, under the earth and *e converse* feminine [planets] in feminine signs and quarters and nocturnal planets above the earth in nocturnal figures but by day under the earth according to the aforesaid ages[2] they show good things; malevolent planets, however, the contrary and the greater intemperateness of good and evil the greater the impression made[3]. The planets rejoice, however, when they are in the places of the benevolent [planets] and of those having propriety in sect[4], just as also for instance, if in their own places[5], the malevolent planets hold the place of the benevolent planets; just as if the benevolent planets were in the places of the malevolent [planets] and not of proper sect, as has been said[6], they are contrary. Likewise in masculine nativities[7], when the planets are in masculine signs they especially rejoice. In feminine nativities[8], it is better for many of planets to be in feminine signs. Likewise when the planets and

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[1] In other words, for this author, a planet dignified by being in its proper sect or *in proprio conditione* and not only when in house, exaltation, triplicity, term or face. It is then in its proper Haym, to use the Medieval Arabicism. A planet is in its proper sect when it is a masculine planet in masculine signs and in masculine quarters and diurnal planets above the earth in diurnal figures and by night, under the earth and *e converse* feminine [planets] in feminine signs and quarters and nocturnal planets above the earth in nocturnal figures but by day under the earth.

[2] There have been no "aforesaid ages" of course. This statement shows that the text is a compilation, as Festugière claimed.

[3] *boni quidem et mali intemperiem ad relationem magis prementium.*

[4] i.e., *habendum proprietatum in conditionibus* = *habendum propriam condicionem* or, having their own proper sect.

[5] by sect? The sense here is not clear in the Latin. [RH]

[6] In its own Haym defined above. See page 18, note 1.

[7] That is nativities of men.

[8] nativities of women.

especially the luminaries are increasing in number[1] rejoice extremely. As the light of one of them having been increased is made clearer, so too [it is] in the life of men. Moreover, were each of the planets in the opposition of their own houses[2], they show adversities. Obsessions[3] of the malevolent planets against the Sun, Moon, Mercury and the Horoscope[4] ought to be observed more than in any of the other angles. For then the malefics[5] are inducers of evil and the benefics exhibitors of good things.

[1] *Cf. The Book of Instruction in the Elements of the Art of Art of Astrology*, trans. R. Ramsay Wright, London: Luzac & Co, 1934. p. 111. Increase in number: The equations of the planets are set down in tables opposite numbers in two vertical rows, one of which continues to increase up to six signs and the other decreases from the twelfth sign. When you wish to introduce an argument number of a planet into these two rows with the object of ascertaining the equation, if it falls in the first row it is called, "increasing," and if it falls in the second, it is called, "decreasing." There is also increase and decrease of luminosity or magnitude due to nearness or distance from the earth. There is also increase or decrease in reference to the horizon. The quadrant from the ascendant to the M.C. and the one opposite it are deemed increasing; the other two decreasing.

[2] i.e., in detriment.

[3] *obsessiones*. [RH]

[4] The author uses both "horoscope" and "ascendant" for the eastern angle. See below, "Ascendant."

[5] Generally the author uses the term ***malevolus*** for malefic, and *benevolus* for benefic, planet. Here he has used ***mali*** and *boni*. This general use of *benevolus* and *malevolus* seems significant. Literally they mean. "willing good" and "willing evil." This attribution of conscious volition to the planets is quite different than the more common and possibly later concept of *malefic* and *benefic* which simply mean, "causing, making or doing good or evil." In this latter case one can conceive of the planets as having an effect without implying a will. The idea certainly moves in the direction of mechanistic causality and away from the deification of the planets. It is interesting that in this text, so clearly a product of pagan polytheism we find an implied volition attributed to the planets through the choice of words used to signify them.

Γ . On the Necessary Place'.

With these things being so I will show more fully the necessary place which I have proven by experience is the cause of the occasion[2] of fears, clangers and imprisonment. This is one of the places taken thus: By day from Saturn to Mars, but by night from Mars to Saturn, and it is projected from the ascendant and wherever the last number falls, there will be the fearful place of downfall[3]. It will be fitting to consider this, lest by chance it be the sign of a malevolent planet or if the malevolent planets are in it or aspect it. Thus they make nativities fallible, dangerous or degraded[4]. The nature of each planet and the sign show the species of the downfalls[5]; the benevolent planets, when they are with [the place] or aspect it, make the evil or depredation of downfalls less.

[1] It will shortly be clear that this "place" is an "Arabic Part." Its presence in this work, which surely contains Hellenistic Egyptian astrological lore, shows that the so-called Arabic Parts ought to be re-dubbed "Egyptian Parts." In Chapter XVI the same part is called "the Part of the Downfall." *Cf.* the surviving fragment of the Hermetic *Panaretus* in *Introductory Matters,* by Paulus Alexandrinus translated by Robert Schmidt, with Introduction and notes by Robert Hand, The Golden Hind Press, Berkeley Springs: 1993, p.46. This fragment contains attested Hermetic teaching on the "lots," or "parts." A "Lot of Necessity" is mentioned therein but it is not this "Necessary Place." Aside from the general subject of "Lots," this chapter and the following discussions of hours, days, and months have no connection with the *Panaretus.* [Additional by RH] Gundel has a note which pertains to the tide in Latin *"De Necessario Loco"* or "On the Necessary Place." The Latin appears to be a literal translation from the Greek of the title *"peri Aitiatikou Topou,"* which means "on the noxious place." This term occurs in Vettius Valens much of whose material is drawn from the same sources as the *Liber Hermetis.* *'Aitiatikos'* also means 'causal' which could be the source of this rather strange translation from Greek into Latin.

[2] ***occasio.*** This word must be taken in three senses: an evil event, the time or season in which such an event takes place and the cause of the event.

[3] *. . . ibi erit occasionalis locus timorum particeps.*

[4] ***depositivae.*** The assumption is that, since the nativity is fallible, etc so is the life.

[5] *species occasionis.*

I have seen that this place has a further use. If Saturn and Mars are found in the sextile aspect of the Sun or Moon the nativity, itself, ought to be feared for and is prone to downfall[1] and especially when they are in like signs and in [signs] hearing each other. Downfalls[2] happen at the time when any of them make rays to a configuration[3] of this sort, so that if the Sun should aspect Saturn, or Mars [should aspect] the Moon, or again Mars [should aspect] Saturn, and the Sun [should aspect] the Moon, and if neither the Sun nor both are in it[4], but one of them should aspect with a sextile, but the other by a trine or by a square or by opposition or, perhaps being averse[5], it makes tradition or assumption[6] in a configuration of this sort[7]; then the nativity is in great troubles, and the native will have doubts and detentions or be under custody or have causes of suspicion of such things, and he will be wracked with an evil conscience. And if some benevolent planet is present to any of them, or shall aspect from its own place, it will cause liberation from the fears or dangers or cause a change for the good, but he will not remain without disquietude.

But if the figure of the nativity is unfortunate without the relief[8] of the benevolent planets, he will be condemned [and] he will be in prison or in custody. But if the essence[9] of the nativity should be in any way great, when such a configuration[10] is discovered, he will doubt of his own dignity at that time and will suffer accusations or treacheries or complaints and he will respond to such openly before a

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[1] *occasionalis*

[2] *occasiones.*

[3] *ad huiusmodi figuram.* Here, "figure" means configuration.

[4] i.e., in the necessary place.

[5] *remotus.* [RH]

[6] tradition or assumption is from παραδοσις και παραληψισ. These terms also show up in Vettius Valens as relating to a theory of Chronocrators in which a planet transfers rulership to another by aspect or conjunction.

[7] *huiusmodi figura.*

[8] *sine remedio.*

[9] *substantia.* The word translated here may be the same one translated, occasionally in Latin as *esse,* or in Arabic as *Algebutar.*

[10] *figura*

tyrant or king, either himself or through another[1], so that he may be released from fear and that his agony may be completed[2]. In such wise this place is most potent.

When therefore all the times and years run together into one[3], that which is from the downfall shall be fulfilled, namely detention or disposition[4] according to what the division of the years is, it perfects fears or vexations. But if it will be the nativity of an infant, and it will have such a configuration, it is fitting to say that the fear is regarding the father or mother. If a slave, regarding the lord. However, if of an orphan, he falls ill or suffers torments[5]. Some are detained in chains[6] and in prisons or they make frequent visits in those places. And if somehow at that time a benevolent planet enters that place or aspects it, a liberation or alleviation of the evil happens. But if the benefics and the malefics, both [evils and alleviations]. It is otherwise, if the malevolent [planets] should aspect the Sun or Moon by square or opposition; they induce fears and detentions. If, however, the nativity is assisted by the testimony of the benevolent [planets], or by all of its essence, although the detention may not happen, some other detentions will trouble him at the same time from another cause, such as because of legal trouble, or because of a change in bail, or when condemned, to be bound, or, besides these circumstances, either, as happens often, on account of the law or necessity to defend [oneself][7]. Some indeed, when they are under another [person's] power, making their decision beyond their will, seem somehow to be detained and tormented in

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[1] Egads, an attorney (God help him!).

[2] lit. "that *the place of* his agony be accomplished."

[3] Your editor believes that this is a reference to a method common in Valens and others of adding up the planetary periods and ascensional times of the ruled signs to get a time span. In other words "when the sum of the relevant periods adds up to a particular total" the event occurs. [RH]

[4] *dispositio*. The word disposition is often used in astrological texts written in English to describe the relation a planet in a sign has to the sign's ruler. The Latin term *dispositio* has a legal connotation signifying something like an authority over something (or someone).

[5] *passiones*.

[6] *in vinctionibus*.

[7] *vel necessitatem assistere*.

accordance with [their] conscience. But others travelling or navigating are detained on islands or uninhabitable places, or halt in sacred places, or get into [legal] trouble or on account of the state[1], or in watery places. But again, some are also detained by chronic illnesses or sacred diseases[2] or divinely inspired manias with dark rigors[3] and the like. It is, indeed, fitting to prudently consider in a place of this sort, whether the detention occurs because of glory or necessity or on account of some other malefic cause.

For the sake of an example, let both the malevolent planets aspect the Sun and Moon by a sextile. If it should come to pass that the luminaries should be without the aid of the benevolent [planets], it would be said that a detention happens . . . [There is a lacuna in the text here, Gundel tells us, of one word and twelve lines in length]. . . Now the configuration of the nativity was good. This man, while he was a soldier, in the 35th year of his birth, was put in charge of the custody of prisoners, where he coveted a woman, on account of which he was hastily[4] accused, and without thinking he fled the danger. At the same time, apprehending a fugitive slave, he bound [him][5].

V. Concerning the First Dangerous Year.

The dangerous year will be found from the assumption or tradition[6] of the malevolent [planets] to the luminaries and to the horoscope and to each other and this happens for the entire year[7]. When the years shall have been distributed from the ascending sign, if the year of profection arrives at the sign of the conjunction or prevention or in those [signs]

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[1] *propter rem publicam.*

[2] i.e., Epilepsies

[3] *theolempsiis maniis sciasmis rigoribus.* It may be noteworthy that the Latin translator left these words in Greek.

[4] *turbabiliter.*

[5] The sense of this passage would no doubt be clearer had we the section which has been lost.

[6] See footnote 157 above.

[7] *. . . universalis quidem et iste fit.*

square or in opposition to it, that year will be dangerous or confused[1], and especially if, with these things being so[2], Saturn is thus found by transit[3] in one of the places of the nativity cadent from the angles and, with its underlying nature concurring[4], death or infirmities of the body follow, or effusion of blood, or false ills[5], or hidden illnesses, falls and unexpected dangers. Sometimes the danger happens at the same time as corporal things related to faculties and dignities favored[6] under the testimony or aspect of the benevolent [planets].

VI. Concerning the Dangerous Year[7].

Take [the distance] from Saturn according as it is found in the nativity to the lord of the conjunction or prevention and project this from the ascendant and wherever the end of the number falls, when Saturn arrives at that point by transit[8] or to its square or opposition, then death will come or grave danger of the body or of things. Similarly, that year is dangerous when it arrives at the Head or Tail of the Dragon or in their square with a malevolent [planet] aspecting the Sun. If anyone were to grow ill then, the illness will be dangerous or mortal[9]. But the

[1] *turbabilis*.

[2] *et maxime si his se habentibus*.

[3] Note! An example of the use of transits in Ancient/ Medieval Astrology.

[4] *substantia concurrente*. This may be a reference to its local determination or specific meaning due to the combined influence of its house position, rulership and degree of dignity.

[5] Misdiagnosed illnesses? Hypochondria?

[6] *adiutis*.

[7] This part corresponds to Bonatti's third part of the eighth house or *pars anni in quo timetur nato*. *Cf. The Lost Key to Prediction: The Arabic Part in Astrology*, Robert Zoller, N.Y.: 1980 Inner Traditions International: p 107. The language found here is so similar to that used by Bonatti it makes one wonder if he used this text as a source.

[8] *ingressus*.

[9] *mortifera*.

significations of the intentions' of the illness happen when the Moon shall transit the same place of the Head or Tail. So, since the aforesaid place, namely that of the Head or Tail, is violent, those who arrive at this [place], may not indeed renounce the fatal decrees by their own judgment[2]. I say this because it is possible, according to speculation of this sort, for those arriving [at this point] to break the evil[3].

For God, desiring that man [be] unharmed, gave him intellect, discretion and discipline through which he may know for himself the contingencies, so that he may go forth[4] more promptly towards the Good and more robustly against evil. There are, therefore, some things which ought to be observed, which are foreknown from the presence or testimony of the benevolent [planets].

Whence if a benevolent [planet] is conjunct with a malevolent [planet] signifying anything sinister or [if the benefic] should aspect him, it breaks his[5] malice. Similarly if, to some benevolent [planet] having the possibility of doing good, a malevolent [planet] be conjoined, it will prohibit the good. But if malevolent and benevolent significators are in a figure having no mutual aspect, the true judgment is made either to the good or to the contrary.

Therefore in this way, those who are erudite with respect to this speculation, desiring to prognosticate either good things or the contraries, will be assisted in this: namely, that they will not be worn down with empty hope and, grieving, endure a tormented vigil[6]; and because they do not long for vain impossibilities, or again, being prepared by the help of time, they will obtain the hoped for things. Unexpected good, just like unexpected evil sometimes bears sorrow and unexpected evil not previously prepared[7] by fortune makes the greatest sorrow. So that not deviating from these things let us go to other things. It will be fitting for us to consider the Head of the Dragon in a nativity,

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[1] intention meaning intensification as opposed to remission.

[2] put Latin.

[3] But not solely by one's own will, as it turns out.

[4] *exsistat* = go forth or exist, be.

[5] the malefic's

[6] A sleepless night due to mental anguish.

[7] *praexercitum*.

in what sign it is, whether, moveable, fixed or of double body, and in which planet's house, or triplicity or exaltation, [for] at that time the virtue of both the planet and of the sign will be debilitated. Indeed, we find very often that planets having the possibility to cause something, either according to the nativity, or according to the transit to that place, do not produce anything. But if they make some appearance in the Head or in the Tail, they are causers of evil things, especially if they are found retrograde or occidental.

II. Concerning the Knowledge of the Danger: In What Time or Year It Happens.

In revolutions it will be fitting to consider the Head of the Dragon of the Year, in what place of the nativity it [the Head of the Dragon] transits', namely if it is in a tropical, or fixed, or bicorporeal sign, and in what planet's house or exaltation, because in a similar way it obliterates to the same extent the power of a planet in [a sign] or transiting in that [sign], as [it does] the lord [of the sign]; even if [the planet] is found to be the lord of the year, it is not able to cause anything until [the Head of the Dragon] has separated from the place. Know this always, that the conjunctions and preventions and their squares and oppositions[2] signify the death bearing years. When the year [motion by profection?] having been freed from the ascendant arrives in these malevolent places with the malevolent [planets or lunar nodes] retrograding in them, the benevolent [planets] being averted[3] from their aspect[4], in these especially, the cycle[5] of life of the native is completed.

III. Concerning the Month in Which the Native Will Die.

[1] i.e., look to the Solar Return; find the Head of the Dragon. See where it falls in the Natal.

[2] *tetragona et diametra.*

[3] *remotis.* [RH]

[4] that is, from the aspect to these malefic places (so that they cannot help).

[5] *annus vitae.*

Take [the distance] from the Moon of the nativity to the Sun in the Revolution[1] and project it from the ascendant[2]. If the number arrives at the previous conjunction or prevention with the malevolent [planets] present in that place, and the benevolent [planets] averse[3], you may understand that the month is death-bearing.

IX. On the Day of Death.

Take [the distance] from the degree of the conjunction of the month to the degree of the revolution of the Moon[4] and project it from the ascendant of the nativity giving 30 degrees to each sign. Wherever the number ends, in that sign and degree will be the dangerous and death bearing day. Then it is fitting that you consider, lest perhaps, either the day arrives[5] at the squares or opposition[6] of the place of the antecedent conjunction or prevention, or to the Head or Tail of the Dragon, or their squares, or to a place in the nativity where any malevolent planet is or in the square or opposition of any malevolent [planet]. Then indeed, you may know the unfortunate, dangerous, death-bearing day, especially if the malefic planets transit[7] the place by the revolution. Should the day arrive to that place with the benevolent [planets] averse[8] to these places, the day will be more mortal and especially if the lord of the day shall be aspected[9] by malevolent [planets]. Confronted with their fate, many men have given themselves to a precipice or evilly committed suicide.

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[1] Which will be the same in a Solar Return, unless it is a Lunar Return figure which is meant.

[2] which one we are not told.

[3] *remotis.* [RH]

[4] i.e., the return of the Moon to its natal position?

[5] By profection, probably. Otherwise it would seem to be by transit. If by transit, perhaps by transit of the Sun to this degree. The transit of the malefics, or the transit of the Nodes would not necessarily occur in the allotted time.

[6] *eorum quadratis sive oppositis.*

[7] *ingrediuntur.*

[8] *remotis.* [RH]

[9] *inspicietur.*

X. On Finding the Revolution of the Hour.

We must necessarily make a revolution. It produces much in the power of the temporal mutations of years. Sometimes it confirms the virtues of events. Sometimes a revolution prohibits the previously made signification of its own events. Therefore on the day of birth, for a subsequent year, diligently equating the planets, we thus discover the horoscope of the year[1]. With the Sun existing in the sign of the nativity we consider the Moon. See what sign it was in at that time and in what hour it comes to the degree of the revolution, which it had in the nativity; we call that the hour. If the nativity is nocturnal and the revolution happens in the day, then we make a combination [or comparison] of the diurnal lords and the lord of the term and of the ascendant to the planets of the birth.

XI. On the Revolution of the Month.

Concerning the month of the revolution, it has been seen thus for the king: Take [the distance] from the Sun of the revolution to the Moon of the nativity and project [it] from the ascendant,, and in whatever sign it arrives at, consider the lord of the sign, if it is in the angles or in the eleventh or in the fifth or in the ninth, [and according to] the planets, which were in that [sign] or aspecting it you will attribute good or evil things. But you will take the days from the Moon in the revolution to the Sun in the nativity and you will project it from the ascendant. But some, adding[2], call [the distance from] the lord of the other degrees of the conjunction or prevention to that [the degree of the conjunction or prevention] the month. And indeed, some say that this month is operative. Whatever kind of aspect the Sun and Moon are found to have in the nativity, such obtaining[3] in the revolution will signify the month. For example, the Sun in 5 degrees of Leo, the Moon in 26 degrees of Virgo. From the Sun to the Moon is 81 degrees. The Moon, being

[1] This is the Solar Return.

[2] *addiscentes*.

[3] *possidens*.

distant by these [degrees] from the Sun in every month and making the same configuration as she had in the nativity, shows the month[1].

Another Method:

It has been seen by me from experience that the months of the revolution are without fail those, in which the divisions of the years are made by the signs. In these, the Sun applying either into their squares or oppositions, announces the event, which is signified in the year, by months or days. Likewise, Mars, Venus, Mercury or the Moon transiting[2] into the aforesaid places show [the same things]. But we judge that place to be more operative for the event in which the aforementioned stars, namely Mars, Venus, Mercury or the Moon, transiting, make an appearance. Then, indeed, the operation causes the reformation of things. But if someone will have such a configuration, [and] such a sign will rise[3], no mutation or renovation happens nor can the completion of an event be expected. The Sun, indeed, transiting the places[4], is more active in stirring up the powers of the lords of the years[5].

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[1] The idea seems to be that the manifestations of each month will be shown whenever the Moon holds the same relation to the Sun (whatever it was) as it held in the nativity. This method seems to be used in lieu of monthly profections.

[2] *ingredientes*.

[3] *tale exierit signum*. Namely such a sign as was mentioned above—one that rules the year. Such a sign merely indicates a year, it does not cause mutations, etc.

[4] or, houses.

[5] The idea seems to be that the transits bring about events and are useful for timing such events as they produce. The mere presence in the natal of a configuration such as that described does not produce an event, a renovation of things or the completion of an event.

XII. On the Useful and Non-useful Days.

You will find the active and inactive or idle day thus: Always multiply the completed years of the nativity by five and a quarter and add to the last year the days which shall have been from the beginning of the birthday[1] all the way to the day which you desire, and subtract by twelves. Whatever remains less than twelve project[2] from the ascendant giving to each sign one day and wherever the number will be, that sign has the day. Then we consider from the sign, whether it be in a strong place or not. It is proper to attend to the Moon and its aspects and how they are configurated with the sign. If indeed regarding the question of the day, the Moon or the sign of the nutation[3] show the testimony, the day will be good, outstanding or useful in stronger places, but in the rest, mediocre. But if the day and the nutation are in the same sign, the Moon, indeed, is better. If, however, the Moon aversely[4] aspects the day, in strong places or in signs, it will be mediocre and not extremely useful. In the rest, however, miserable, damned and dangerous. It is fitting to consider the lord of the day, how it is configurated and by what it is aspected and whether it is in its own sign or in an angle or succedent, or whether it is averse[5], the planets by transit, how they hold themselves to the day and to the lord of the day. Therefore, according to the nature of each sign and star and day, it will be clearly indicated. But if, in a sign, in which someone has a day[6], the transit of a planet or aspect is on that day, the day becomes the significator of good or evil according to the planets which are in it or aspect it. Likewise regarding those events which the year signifies; regarding those things, it will operate, when the day arrives in places of tradition or assumption and in their squares and oppositions.

[1] *ab initio nativitis.*

[2] *eiecas ab ascendente.*

[3] He will discuss the nutations in the next section.

[4] *remote.* [RH]

[5] *vel sit remotus.*

[6] that is, the sign of someone's diurnal profection. [RH]

For example[1], the fourth year of Hadrian, [for someone born] on the 13th degree[2] of February in the first nocturnal hour before the day, it is sought[3] on the 12th of October in the 36th year of his nativity. With the years, namely, this same 36, multiplied by 5¼ they make 189. But the days which are from the day of birth as far as the 18th are 243 days[4]. There are 432 days in the sum; from which 360 always having been subtracted[5], 72 remain, which are always projected from the ascendant[6]. Moreover the ascendant was Virgo. Clearly, the divided

[1] In this example the Latin was rather corrupt. We have used the emendations suggested in the notes by Gundel, especially is it goes with the Greek in a parallel passage from Vettius Valens. which we give below:

> Let it be, for example, the 4th year of Hadrian, 13th of Mecheir, the first nocturnal hour. It is necessary to seek the 20th year of Antoninus, the 10th of Phaophi. [When the 36 years are multiplied into 5¼, 189 result, and the days from the birth] are 243. Together 432 result. I subtract 360 days. 72 are left over. I depart with these from the *horoskopos*, Virgo. It left off in Leo. The day is in the decline *[apoklima]*. The lord of the birth, the Sun, was opposed to the day (for the Sun was in Aquarius at the birth). And Arcs by ingress and the Moon in Capricorn are in aversion. The day is raised off the ground. And it was in regard to the place concerning slaves. The anger was against a servile person. And the same natural method, if the Sun should come to be in them, predicts the event arising in the month. Book V chapter 7.

Neugebauer cites this passage from Vettius Valens and gives a recomputed natal chart for the date in question. These agree quite closely with those given in Valens: Mo 3°Sc, Me 18°Aq, Ve 25°Cp, Su 18°Aq, Ma 22°Vi, Ju 23°Li, Sa 0°Cn, Asc. 5°Vi Approx. (All we know is that it is the first hour of the night.)

[2] Clearly the day of February, not the "degree." [RH]

[3] Taking *petitur* for *petitus* as according to Gundel's notes. [RH]

[4] Tyis reference to the 18th can only mean that the calculation is being done backwards from the next birthday. 12 [Feb.] + 31 [Jan.] + 31 [Dec.] + 30 [Nov.] + 18 [days before the end of October] = 122. 365 - 122 = 243.

[5] *demptis*.

[6] The entire preceding has simply been a method for computing how old one is on a given day in *days*, in order to compute the sign of ones diurnal profection. We would perform the procedure as follows:

Compute the age in days, using a day number table. Subtract out 360 from

number ended the sign of Leo (cadent from the angles to be sure) having given one day through the sign. The lord of the day was the Sun, which in the nativity[1] was an enemy of the day. Mars and the Moon, who were found by transit[2], were averse[3] to the aspect of the day, because the day was elevated[4]. It was however in the place of slaves[5] and therefore an indignation against a servile person had been committed. It is fitting, however, to consider the sign, in which the day is and its lord, in what manner they hold themselves, and which planets aspect the place and its lord and what kind of appearance they make, whether the planet may be a morning star[6] or an evening star[7], and whether it may be oriental, occidental or acronycal (i.e., appearing in the end of the night) and if it is in the first or second station and if it is increasing in number[8] and if it is in the first house or in triplicity or

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the result until the number is below 360. The subtract 12 from the result until it is below 12. The result added to the ascending sign is the sign of the diurnal profection. [RH]

[1] natal Sun in Aquarius. [RH]

[2] *per ingressum.*

[3] ***remoti.*** [RH]

[4] *suspensus.* [Additional by RH] The Greek passage makes it clear that this refers to the sign of the daily profection being above the horizon at the time in question.

[5] His natal Sun was in Aquarius in the sixth house, which is the house of slaves in ancient astrology. [RH]

[6] *eous.*

[7] *hesperus.*

[8] *Cf. The Book of Instruction in the Elements of the Art of Art of Astrology,* trans. R. Ramsay Wright, London: Luzac & Co, 1934. p. 111. He cites six usages: 1. Increase in rate of movement, when a planet moves faster than its mean rate; 2. increase in number. The equations of the planets are set down in tables opposite numbers in two vertical rows, one of which continues to increase up to six signs and the other decreases from the twelfth sign. When you wish to introduce an argument number of a planet into these two rows with the object of ascertaining the equation, if it falls in the first row it is called, "increasing," and if it falls in the second, it is called, "decreasing." 3. Increase in equation. When the equation itself is increased. 4. Increase by calculation. This occurs when the equation of the anomaly has to be added to the true

exaltation. And so, the appearance of the planet, [and] the changing of the Moon will signify the event for you.

longitude of the center to obtain the true position of the planet in the ecliptic. 5. There is also increase and decrease of luminosity or magnitude due to nearness or distance from the earth. 6. There is also increase or decrease in reference to the horizon. The quadrant from the ascendant to the M.C. and the one opposite it are deemed increasing; the other two decreasing.

XIII. On the Nutations of the Moon[1].

It ought to be begun in the first place from Cancer. The Moon conjunct the Sun in Cancer and appearing[2] in Leo will nod to Taurus. (The

[1] Gundel sees this chapter as a survival of a very ancient stellar religious doctrine of the Moon as Allotter of Fate. He asserts that the author of this section himself no longer understood the idea behind it. He feels that the rulership of the month is determined by the New Moon and the previous New Moon. Thus, the "nodding" and "looking" is the action of the Moon dispensing rulership from different points along the ecliptic. The points at which it does this, primarily, are the New Moon itself and the Moon's first visibility. Secondarily, however, the Moon continues to "nod" to a sign on the other side of the ecliptic as it passes from sign to sign after becoming visible in whatever sign. The entries below set out what signs the Moon "regards" from what signs as it runs around the ecliptic. This technique is not a feature of either Modern or Medieval astrology. It survives in Valens as well, though in an even more cryptic and misleading fashion than here. We see the author of the *Liber Hermetis* employing it in the previous chapter.

While the technique mentioned by Gundel is not used anymore, the arrangement of signs (see attached diagram) is identical with the 'The Degrees of Equal Power" mentioned by Al-Biruni's *Tafhim* and Guido Bonatti's *Liber Astronomiae. Cf. Liber Astronomicus [Guidonis Bonatti Forliviensis Mathematici de Astronomia Tractatus X universum quod iudiciariam rationem nativitatum, aeris tempestatum attinet, comprehendentes],* 1550 Basel edition, *Tractatus Secundus Pars Secunda,* Chapter XXVIII. Also *Cf.* sec. 377 of R. Ramsay Wright's trans. of Al-Biruni's *The Book of Instruction in the Elements of the Art of Astrology.* The same relationships are discussed. They are degrees on the zodiac equidistant from the solstices (our Antiscia) and those equidistant from the equinoxes (for which we have no name (actually some modern authors call them contra-antiscia RH]). The author calls them "signs of equal ascension" in the chapter below on Climacteric Years. In chap. XVI *Liber Hermetis,* these relationships are also mentioned.

[2] *apparens.* We are running into language here possibly reflecting and attempting to duplicate an original Greek word for "phase", "appearance" or "aspect", like *phainetai. The* idea seems to be that a conjunction of the luminaries in a given sign will result in the first appearance of the Moon in the next sign. This seems to assume that the first visibility of the Moon is about a day and a half to two days after the exact conjunction so that the Moon must be about 20-26 degrees away from the Sun at that time. This would frequently put it in the next sign. In fact, the Lunar Crescent immediately following the

appearance] having been made in Virgo, it will nod to Aries, in Libra in Pisces, in Scorpio in Aquarius, in Sagittarius in Capricorn. For this reason the first quarter, which is before the prevention, makes a looking[1] toward the east. Afterwards, in the second quarter, the looking is taken towards the west, afterwards it jumps backwards. In Capricorn it looks to Sagittarius, in Aquarius to Scorpio, in Pisces to Libra, in Aries to Virgo, in Taurus to Leo, in Gemini to Cancer.

On the Conjunction made in Leo — If a conjunction is made in Leo and the Moon becomes visible in Virgo, it nods to Gemini, in Libra to Taurus, in Scorpio to Aries, in Sagittarius to Pisces, in Capricorn to Aquarius. In the second quarter jumping backwards it makes a nod to Aquarius to Capricorn, in Pisces to Sagittarius, in Aries to Scorpio, in Taurus to Libra, in Gemini to Virgo, in Cancer to Leo.

On the Conjunction made in Virgo — If a conjunction is made in Virgo and the Moon appeared in Libra, it will nod to Cancer, in Scorpio to Gemini, in Sagittarius to Taurus, in Capricorn to Aries, in Aquarius to Pisces. In the second quarter in Pisces to Aquarius, in Aries to Capricorn, in Taurus to Sagittarius, in Gemini to Sorpio, in Cancer to Libra, in Leo to Virgo.

On the Conjunction made in Libra — If a conjunction is made in Libra and the Moon appeared in Scorpio, it will nod to Leo, in Sagittarius to Cancer, in Capricorn to Gemini, in Aquarius to Taurus, in Pisces to Aries. In the second quarter, jumping backwards, in Aries to Pisces, in Taurus to Aquarius, in Gemini to Capricorn, in Cancer to Sagittarius, in Leo to Scorpio, in Virgo to Libra.

On the Conjunction made in Scorpio — If a conjunction is made in Scorpio and the Moon appeared in Sagittarius, it will nod to Virgo, in Capricorn to Leo, in Aquarius to Cancer, in Pisces to Gemini, in Aries to Taurus. In the second quarter jumping backwards in Taurus to Aries,

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New Moon can appear rather sooner than this and the arc of vision can be about 10 degrees.

[1] *aspiciens*. Literally, "looking." The idea seems to be that the Moon "looks at the east" when at the first quarter and at the west when at the second (or last) quarter.

in Gemini to Pisces, in Cancer to Aquarius, in Leo to Capricorn, in Virgo to Sagittarius, in Libra to Scorpio.

On the Conjunction made in Sagittarius — With a conjunction made in Sagittarius, when the Moon appears in Capricorn, it will nod to Libra, in Aquarius to Virgo, in Pisces to Leo, in Aries to Cancer, in to Taurus Gemini. In the second quarter, jumping backwards in Gemini to Taurus, in Cancer to Aries, in Leo to Pisces, in Virgo to Aquarius, in Libra to Capricorn, in Scorpio to Sagittarius.

On the Conjunction made in Capricorn — With a conjunction made in Capricorn while the Moon appears in Aquarius, it will nod to Scorpio, in Pisces to Libra, in Aries to Virgo, in Taurus to Leo, in Gemini to Cancer. In the second quarter jumping backwards in Cancer to Gemini, in Leo to Taurus, in Virgo to Aries, in Libra to Pisces, in Scorpio to Aquarius, in Sagittarius to Capricorn.

On the Conjunction made in Aquarius — The conjunction happening in Aquarius, when the Moon will appear in Pisces it will nod to Sagittarius, in Aries to Scorpio, in Taurus to Libra, in Gemini to Virgo, in Cancer to Libra. In the second quarter jumping backwards in Leo to Cancer, in Virgo to Gemini, in Libra to Taurus, in Scorpio to Aries, in Sagittarius to Pisces, in Capricorn to Aquarius.

On the Conjunction made in Pisces — The conjunction happening in Pisces, when the Moon will appear in Aries it will nod to Capricorn, in Taurus to Sagittarius, in Gemini to Scorpio, in Cancer to Libra, in Leo to Virgo. In the second quarter jumping backwards, in Virgo to Leo in Libra to Cancer, in Scorpio to Gemini, in Sagittarius to Taurus, in Capricorn to Aries, in Aquarius to Pisces.

On the Conjunction made in Aries — The conjunction occurring in Aries, when the Moon appears in Taurus, it will nod to Aquarius, in Gemini to Capricorn, in Cancer to Sagittarius, in Leo to Scorpio, in Virgo to Libra. In the second quarter, jumping backwards, in Libra to Virgo, in Scorpio to Leo, in Sagittarius to Cancer, in Capricorn to Gemini, in Aquarius to Taurus, in Pisces to Aries.

On the Conjunction made in Taurus — The conjunction made in

Taurus, when the Moon appears in Gemini, it will nod to Pisces, in Cancer to Aquarius, in Leo to Capricorn, in Virgo to Sagittarius, in Libra to Scorpio. In the second quarter jumping backwards, in Scorpio to Libra, in Sagittarius to Virgo, in Capricorn to Leo, in Aquarius to Cancer, in Pisces to Gemini, in Aries to Taurus.

On the Conjunction made in Gemini — The conjunction made in Gemini, when the Moon appears in Cancer, it will nod to Aries, in Leo to Pisces, in Virgo to Aquarius, in Libra to Capricorn, in Scorpio to Sagittarius. In the second quarter, jumping backwards, in Sagittarius to Scorpio, in Capricorn to Libra, in Aquarius to Virgo, in Pisces Leo, in Aries to Cancer, in Taurus to Gemini.

XΓ . On the 12 Places'.

The first place is called in Greek *horoscopus,* the second *epanafora,* the third *proanafora,* the fourth the center of under the earth[2], the fifth *epanafora* of the center under the earth, the sixth *apoclima* of the west center, the seventh the center of the west, the eighth *epicatafora* of the west, the ninth *proanafora* or *apoclima* of the Mid Heaven, the tenth the center of the Mid Heaven, the eleventh, the twelfth *proanafora* of the *horoscopus.*

XV. On the Climacteric Years[3].

We make a beginning from the horoscope connecting to each year the places pertaining to it.

' These are the twelve houses. Gundel sees the Greek terminology used as part of the specifically Hermetic details of this work.

[2] hypogaeum.

[3] This is the same thing as profection except that instead of counting the ascendant as the birthday and the second house cusp as the birthday when you arc one year old (which would result in the birthday when you become 12 years old returning to the ascendant), the author calls the first house the first year the first house. This necessarily results in the 12th year being the 12th house, and so on.

The first year is the horoscope's. The native will grow ill and he will be in fears.

The second year belongs to the *epanafora* of the horoscope; there will be dangers from catarrhs or cramps.

The third year belongs to the *apoclima* of the fourth place, full of dangers, fallible. It is the sinister sextile of the horoscope.

The fourth year belongs to the subterranean angle, which is the sinister trimeter[1] of the horoscope.

The fifth year belongs to the *epanafora* of the subterranean angle, which is the sinister trine of the horoscope, the place of the Good Fortune, the first of Venus[2], he will grow ill.

The sixth year is belongs to the *apoclima* of the west, which is the Evil Fortune and is an unconnected place, averse[3] to the horoscope, the second of Saturn. To this is connected the sextile number[4].

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[1] *Trimetrum.* In prosody a trimetrus has three measures. So, in the astrological diagram of the 12 houses, there are three houses between the eastern horizon and the lower meridian. The author uses this term "*trimeter*" as if it were a familiar term for an astrological aspect.

[2] For the most part, the numbers mentioned following this formula in the rest of this chapter are the number of the year, or its factors, or add up to the year in question by a kind of Pythagorean numerology. In the Latin they are expressed as fractions: e.g. "four ninths" etc. But since the modern mind finds it easier to deal with them as whole numbers, I have rendered them thus. Those associated with the planets are part of a numerological correspondence in which Saturn = 3, Mercury = 8, Sun = 18, Venus = 5, Mars = 7, Jupiter = 9, Moon = 13. These numbers are called "circles" or "cycles" in the text, but it is not clear to me that they are astronomical cycles. The text is corrupt, however, errors have entered in to it. Some of these will be indicated in the following footnotes. Generally, but not always, the author has avoided attributing factors to the prime numbered years. His reference to "Square numbers" reminds one of Euclid's *Elements,* Book VII, def. 16. *Cf.* Heath's edition vol. II, p. 289. *Cf.* also, Nichomachus of Gerasa's *Introduction to Arithmetic*, trans. Martin Luther D'ooge, New York: Macmillan, 1926, pp. 242-243.

In addition to this, this author associates the trine with Venus. He seems to cite the square consistently in connection with difficulties or "dark" houses, 4, 8, and 12, but he includes, as well, the M.C.

[3] *remotus.* [RH]

[4] i.e., 6.

The seventh year belongs to the center of the west. To this is connected the sevenfold number and the first of Mars; dangerous because of fevers, blood and wounds.

The eighth year belongs to the *epictaphora* of the west, which is the dexter [place], disconnected from the horoscope. The first discomposed' of Mercury. To this is connected the tetragon[2].

The ninth year belongs to of the *apoclima* of the Midheaven, the dexter sextile[3] of the horoscope. The first of Jupiter and the third of Saturn. To this is connected the ninth number and the sextile; dangerous, he will grow ill with hardness and from troubles of the interior [organs] and pains of the belly.

The tenth year belongs to the Midheaven, the dexter square of the horoscope and the second of Venus; he will grow ill from beatings[4].

The eleventh year belongs to the *epanafora* of the Midheaven, the dexter sextile of the horoscope and *calodaemonia,* i.e., happiness.

The twelfth year is belongs to the *apoclima* of the horoscope, it is the *cacodaemonia,* that is, unhappiness, disconnected from the horoscope, the fourth of Saturn, unfortunate. To this is connected the sextile and the square, paradoxical, it inflicts misfortune from dank things.

The thirteenth [year] is the year returned to the horoscope and [is] the first of the Moon causing fevers; moreover it makes dangerous ruins and pain of the interior [organs] and the thorax.

The fourteenth [year] belongs to the *epanafora* of the horoscope and the second of Mars. To this is connected the twice seven number[5], dangerous, troublesome with fevers, wounds, disasters, ulcers, impelling either wounds by swords or the vomiting of blood and cauterizations, or leading to [a fall] from a height, or danger from four-footed beasts.

The fifteenth [year] is belongs to the *apoclima* of the center of the earth, the fifth of Saturn and the third of Venus. To this is connected

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' Or simple, not well arranged. [Additional by RH] This appears to be a direct translation of the Greek, '*asunthetos*', 'uncompounded.' Gundel compares the Latin here to the Greek in Valens, *"Hermou protos asunthetos."*

[2] Perhaps the octahedron is meant, or twice the tetragon.

[3] Should say the dexter trine of the horoscope.

[4] *plectorica.*

[5] *binus septenus.*

the sextile and the trine[1], [it is] slack[2] and troubled, but it is without danger for the most part.

The sixteenth [year] belongs to the [angle] of the earth, Mercury's second, dangerous. To this is connected the composite[3] and the square[4] [number] of one seven and one nine[5]. It induces sufferings from choler and the arteries and from being difficult to restore to health[6].

The seventeenth [year] belongs to the *epanafora* of the angle of the earth.

The eighteenth [year] belongs to the *apoclima* of the west, the second of Jupiter and the sixth of Saturn and the first of the Sun. To this is connected the sextile and ninth[7], extremely difficult.

The nineteenth [year] belongs to the west.

The twentieth [year] belongs to the fourth of Venus[8], the *epanafora* of the west. To this is connected the square and the trine, without danger for the most part, it causes infirmities from beatings and labors.

The twenty-first [year] belongs to the *apoclima* of the Midheaven. To this is connected the sextile and the seven[9], the third of Mars and the seventh of Saturn, it is difficult and dangerous.

The twenty-second [year] belongs to the Midheaven. To this is connected the dexter sextile.

The twenty-third belongs to the *epanafora* of the Midheaven. To this is connected the [number] composed of two sevens and one nine.

The twenty-fourth [year] belongs to the *apoclima* of the horoscope, the eighth of Saturn and the third of Mercury. To this is connected the

[1] ***sextilis*** *et trinus*. *Trinus* also means three times three. Therefore we have 9 + 6=15. Also, the *apoclima* of the fourth house is the third house which is sextile to the ascendant.

[2] *remissus*.

[3] *compositus*.

[4] *quadratus*.

[5] i.e., 4 squared = 16 and 7 + 9= 16.

[6] *dysanalempsias*.

[7] Both are factors of 18.

[8] 4 x 5 (Venus) = 20.

[9] 7 is a factor of 21. Why the sextile is mentioned is unclear.

sextile and the square[1], ill-humor[2] through melancholy or through humidities[3].

The twenty-fifth [year] belongs to the horoscope, the fifth of Venus. To this is connected the trine and [the number] composed of two nines and one seven.

The twenty-sixth [year] belongs to the *epanafora* of the horoscope. The second of the Moon, dangerous.

The twenty-seventh [year] belongs to the *apoclima* of the angle of the earth, the ninth of Saturn and the third of Jupiter, the god, the mean. To this is connected the sextile and the ninth[4].

The twenty-eighth [year] belongs to the angle of the earth, the fourth of Mars, dangerous. To this is connected the square and the seventh[5], unreliable.

The twenty-ninth [year] belongs to the *epanafora* of the angle of the earth.

The thirtieth [year] belongs to the *apoclima* of the west, the tenth of Saturn and the sixth of Venus. To this is connected the sextile and the trine and the [number] composed of three sevens and one seven[6]. Without danger for the most part, it impels by cold things.

The thirty-first [year] belongs to the west.

The thirty-second [year] belongs to the *epanafora* of the west, the fourth of Mercury. To this is connected the square and the [number] composed of two sevens[7]; able to be wearied.

The thirty-third [year] belongs to the *apoclima* of the Midheaven, the eleventh of Saturn. To this is connected the sextile and the left, dangerous.

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[1] We would expect the sextile and the octavus too. Perhaps the author understand eight as a form of four as above with the eighth year.

[2] *dyscolus* From *dyskolia*?

[3] *per humiditates,* possibly, "through damp conditions?"

[4] Three sixes plus nine is 27. The author does not mention the need for three sixes.

[5] Does this mean that the author recognizes heptiles?

[6] "The sextile and the trine," i.e., 5 X 6 = 30 and 3 X 10 = 30. "The composite of three sevens and one seven" = 3 X 7 = 21 +7 = 30.

[7] 'The composite of two sevens" = 28 (?) + 4 = 32.

[The thirty-fourth [year] is omitted.]

The thirty-fifth [year] belongs to the Midheaven, the fifth of Mars and the seventh of Venus. To this is connected the square and the seventh[1]; inducing sicknesses.

The thirty-sixth [year] belongs to the *apoclima* of the horoscope, the twelfth of Saturn and the fourth of Jupiter. To this is connected the sextile, square[2], the fourth nine[3] and the second [square number][4]; it is dangerous and difficult.

The thirty-seventh [year] belongs to the third revolution of the horoscope. To this is connected the [number] composed of four sevens and one nine.

The thirty-eighth [year] belongs to the *epanafora* of the ascendant.

The thirty-ninth [year] belongs to the *apoclima* of the angle of the earth, the third of the Moon and the thirteenth of Saturn. To this is connected the sextile and the [number] composed of three sevens and two nines, able to err and dangerous.

The fortieth [year] belongs to the angle of the earth, the eighth of Venus and the fifth of Mercury. To this is connected the square and the sextile, not evil but good.

The forty-first [year] belongs to the *epanafora* of the angle of the earth. To this is connected the [number] composed of three nines and two sevens.

The forty-second [year] belongs to the *apoclima* of the west, the sixth of Mars and the fourteenth of Saturn. To this is connected the sextile and the sixth seven; the place is sensible, difficult and dangerous.

The forty-third [year] belongs to the west. To this is connected the [number] composed of four nines and one seven.

The forty-fourth [year] belongs to the *epanafora* of the west. To this is connected the square and the dexter hexagon and the [number]

[1] Four is not a factor of 35. 7 is, of course. Here again, we wonder if the "seventh" is to be understood as an aspect.

[2] *sextilis et quadratus* should read *sextilis* ***quadratus***, i.e., "squared sextile," = 6 x 6, or 36.

[3] 4 x 9 = 36.

[4] This is the second square number recognized as such by the author who, for some reason sees only even numbers as capable of being squares. He is consistent, however in linking the square to the twelfth house.

composed of five sevens and one nine.

The forty-fifth [year] belongs to the *apoclima* of the Midheaven the fifth of Jupiter, the fifteenth of Saturn, the ninth of Venus. To this is connected the sextile, the trine, and the fifth nine. This is called the dangerous Stilbon[1]. It is fitting that one attend, lest by chance, some injury happen to the feet in the same year that Mercury is the significator in the nativity. Indeed it induces the disease of the uncultivated fields[2] and of harmonic illnesses[3] and secular impediments and abominations[4].

The forty-sixth [year] belongs to the Midheaven. To this is connected the [number] composed of four sevens and two nines.

The forty-seventh [year] belongs to the *epanafora* of the Midheaven.

The forty-eighth [year] belongs to the *apoclima* of the horoscope, the sixteenth of Saturn and the sixth of Mercury. To this is connected the sextile and the square[5] and the [number] composed of three sevens and three nines; it is difficult, dangerous and extremely troublesome.

The forty-ninth [year] belongs to the horoscope, the seventh of Mars. To this is connected the seven, a dangerous [place] and it induces sudden[6] death, a filling up of the stomach, cauteries, or a fall[7] from a height or danger from four-footed beasts or from a sword or violent cuttings or public fears.

The fiftieth [year] belongs to the *epanafora* of the horoscope. To this is connected the trine and the [number] composed of four nines and two sevens. It is, however, mixed in both[8].

The fifty-first [year] belongs to the *apoclima* of the angle of the

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[1] A name of the planet Mercury usually seen in Alchemical texts.

[2] *artricarum* Du Cange has: *artriga, artrica: pro artiga- modus agri, ager incultus ad culturam redactus*.

[3] Those illnesses deriving from "dis-temper", i.e., improper balance of the humors?

[4] religious crimes.

[5] Perhaps the sextile and the double square, i.e., 6 and 8.

[6] *prosubitaneas*.

[7] *procasum*.

[8] i.e., produced by addition of 14 and 36.

earth, the seventeenth of Saturn. To this is connected the [number] composed of six sevens and one nine, inducing sicknesses and harms or misfortunes.

The fifty-second [year] belongs to the angle of the earth, the fourth cycle of the Moon. To this is connected the square and the [number] composed of five nines and one seven.

The fifty-third [year] belongs to the *epanafora* of the angle of the earth. To this is connected the [number] composed of five sevens and two nines.

The fifty-fourth [year] belongs to the *apoclima* of the west. To this is connected six nines and the sextile, the eighteenth of Saturn and the third of the Sun and the sixth of Jupiter, difficult and dangerous.

The fifty-fifth [year] belongs to the west, the eleventh of Venus. To this is connected the dexter sextile and the trine and the [number] composed of three nines and four sevens, *holocacus* and thoroughly evil.

The fifty-sixth [year] belongs to the *epanafora* of the west, the eighth of Mars and the seventh of Mercury. To this is connected the square and the eighth seven, hard and sad.

The fifty-seventh [year] belongs to the *apoclima* of the Midheaven, the nineteenth of Saturn. To this is connected the hexagon and the [number] composed of four nines and three sevens, difficult.

The fifty-eighth [year] belongs to the Midheaven. To this is connected the [number] composed of seven sevens and one nine.

The fifty-ninth [year] belongs to the *epanafora* of the Midheaven. To this is connected the [number] composed of five nines and two sevens.

The sixtieth [year] belongs to the *apoclima* of the horoscope, the twentieth of Saturn. To this is connected the sextile and the trine and the square and the [number] composed of six sevens and two nines, dangerous.

The sixty-first [year] is the fifth return of the horoscope. To this is connected the [number] composed of six nines and one seven.

The sixty-second [year] belongs to the *epanafora* of the horoscope. To this is connected the [number] composed of three nines and five sevens.

The sixty-third [year] belongs to the *apoclima* of the angle of the earth, the twenty-first of Saturn and the seventh of Jupiter and the ninth cycle of Mars. To this is connected the sextile and the mixed, which is

composed of both the nine and the seven[1], which is called the *androclastes,* i.e., "man breaking". It is difficult, it is called Hercules.

The sixty-fourth [year] belongs to the angle of the earth, the eighth cycle of Mercury. To this is connected the [number] composed of four nines and four sevens, not extremely evil.

The sixty-fifth [year] belongs to the *epanafora* of the angle of the earth, the fifth cycle of the Moon and the thirteenth of Venus. To this is connected the [number] composed of eight sevens and one nine, promiscuous[2].

The sixty-sixth [year] belongs to the *apoclima* of the west, the twenty-second of Saturn. To this is connected the [number] composed of five nines and three sevens.

The sixty-seventh [year] belongs to the west. To this is connected the [number] composed of six nines and two sevens[3].

The sixty-eighth is missing[4].

The sixty-ninth [year] belongs to the *apoclima* of the Midheaven. To this is connected the [number] composed of three nines and six sevens. The twenty-third of Saturn, difficult.

The seventieth [year] belongs to the Midheaven, the tenth cycle of Mars and the fourteenth of Venus. To this is connected the seventh ten, ill-humor[5] and difficult.

The seventy-first [year] belongs to the *epanafora* of the Midheaven, [the twenty-fourth of Saturn and the eighth of Jupiter and the ninth of Mercury][6]. To this is connected the [number] composed of four nines and five sevens.

The seventy-second [year] belongs to the *apoclima* of the horoscope, the twenty-fourth of Saturn and the eighth of Jupiter and the ninth of Mercury. To this is connected the eighth nine, perverse and death-bearing. The seventy-first and the seventy-second communicate

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[1] Note by Gundel, "The seven and the nine measuring each other."

[2] !!! However, the word also means 'indiscriminate.' [RH]

[3] This belongs with the sixty-eighth year. 6 x 9 = 54 + (2 x 7)=68.

[4] Thus the Latin text. Whether this is Gundel's gloss or the Latin translator I cannot tell.

[5] *dyscolus*.

[6] The words in square brackets have clearly been duplicated from the following year. This may be a scribal error.

with each other in turn.

The seventy-third [year] is the [sixth] return of the horoscope. To this is connected the [number] composed of five nines and four sevens, not especially evil.

The seventy-fourth [year] belongs to the *epanafora* of the horoscope. To this is connected the [number] composed of eight sevens and two nines, not especially evil.

The seventy-fifth [year] belongs to the *apoclima* of the angle of the earth, the twenty-fifth of Saturn and the fifteenth of Venus. To this is connected the [number] composed of six nines and three sevens, common.

The seventy-sixth [year] belongs to the fourth house. To this is connected the (number] composed of seven sevens and three nines.

The seventy-seventh [year] belongs to the *epanafora* of the angle of the earth, the eleventh of Mars. To this is connected the seven, evil and death-bearing.

The seventy-eighth [year] belongs to the *apoclima* of the west, the twenty-sixth of Saturn and the sixth of the Moon. To this is connected the [number] composed of six sevens and four nines, difficult.

The seventy-ninth [year] belongs to the west. To this is connected the [number] composed of eight nines and one seven, existing as a mean.

The eightieth [year] belongs to the *epanafora* of the west, the sixteenth of Venus and the tenth of Mercury. To this is connected the [number] composed of five sevens and five nines, tepid[1].

The eighty-first [year] belongs to the *apoclima* of the Midheaven, the twenty-seventh of Saturn and the ninth of Jupiter, common.

The eighty-second [year] belongs to the Midheaven. To this is connected the [number] composed of six nines and six sevens.

The eighty-third [year] belongs to the *epanafora* of the Midheaven. To this is connected the [number] composed of eight sevens and three nines, not extremely evil.

The eighty-fourth [year] belongs to the *apoclima* of the horoscope, the twenty-eighth of Saturn and the twelfth of Mars. To this is

[1] *tepatus*.

connected the twelfth seven, ill-humored' and malefic, because that to which it is connected is composed of seven nines and three sevens.

The eighty-fifth [year] is the seventh return of the horoscope, the seventeenth of Venus. To this is connected the [number] composed of seven sevens and four nines, common.

The eighty-sixth [year] belongs to the *epanafora* of the horoscope. To this is connected the [number] composed of eight nines and two sevens, not extremely evil.

The eighty-seventh [year] belongs to the *apoclima* of the fourth house, the twenty-ninth cycle of Saturn. To this is connected the [number] composed of six sevens and five nines, common.

The eighty-eighth [year] belongs to the fourth house. To this is connected the [number] composed of nine nines and one seven.

The eighty-ninth [year] belongs to the *epanafora* of the fourth house. To this is connected the [number] composed of five nines and four sevens [2], not especially evil. Seventy-four is six nines and five[3].

The ninetieth [year] belongs to the *apoclima* of the seventh house, the thirtieth of Saturn, the eighteenth of Venus, the tenth of Jupiter and the fifth of the Sun. To this is connected the tenth nine and the [number] composed of nine sevens and three nines, dangerous and difficult.

The ninety-first [year] belongs to the west, the thirteenth of Mars and the seventh of the Moon. To this is connected the thirteenth cycle of seven and the [number] composed of seven nines and four sevens, difficult and evil.

The ninety-second [year] belongs to *epanafora* of the west. To this is connected the [number] composed of four sevens and eight nines.

The ninety-third [year] belongs to *apoclima* of the Midheaven, the thirty-first of Saturn. To this is connected the [number] composed of eight nines and three sevens, difficult.

The ninety-fourth [year] belongs to the Midheaven. To this is

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[1] *dyscolus*.

[2] This is wrong, of course, 5 X 7 = 35 and 4 X 7 = 28. 28 +35 = 63. Gundel's note: "*leges: compositus ex sex novenis et quinque (novenis)*" = 99 is also untrue. The text is confused here too. 89 is a prime number. It has no factors.

[3] *Falsum est*.

connected the [number] composed of five nines and seven sevens.

The ninety-fifth [year] belongs to the *epanafora* of the Midheaven, the nineteenth cycle of Venus. To this is connected the [number] composed of nine nines and two sevens, not extremely evil.

The ninety-sixth [year] belongs to the *apoclima* of the horoscope, the thirty-second of Saturn and the twelfth of Mercury. To this is connected the [number] composed of six nines and six sevens, dangerous.

The ninety-seventh [year] is the eighth cycle of the horoscope. To this is connected the [number] composed of ten nines and one nine[1].

The ninety-eighth [year] belongs to the *epanafora* of the horoscope, the fourteenth of Mars. To this is connected the fourteenth seven and the [number] composed of seven nines and five sevens, difficult.

The ninety-ninth [year] belongs to the *apoclima* of the angle of the earth, the thirty-third of Saturn and the eleventh of Jupiter. To this is connected the eleventh nine, a mean.

The hundredth [year] belongs to the angle of the earth, the twentieth of Venus. To this is connected the [number] composed of eight nines and four sevens, not extremely evil.

The hundred and first [year] belongs to the *epanafora* of the angle of the earth. To this is connected the [number] composed of five nines and eight sevens.

The hundred and second [year] belongs to the *apoclima* of the west, the thirty-fourth of Saturn. To this is connected the [number] composed of nine nines and three sevens, dangerous and difficult.

The hundred and third [year] belongs to the west. To this is connected the [number] composed of six nines and seven sevens.

The hundred and fourth [year] belongs to the *epanafora* of the west, the eighth of the Moon and the thirteenth of Mercury. To this is connected the [number] composed of eleven sevens and three nines, not extremely evil.

The hundred and fifth [year] belongs to the *apoclima* of the Midheaven, the thirty-fifth of Saturn and the twenty-first of Venus and the fifteenth of Mars. To this is connected the [number] composed of fifteen sevens or of seven nines and of six sevens, dangerous and evil.

The hundred and sixth [year] belongs to the Midheaven. To this is connected the [number] composed of fourteen nines and one seven.

[1] That is, ten nines and one seven.

The hundred and seventh [year] belongs to the *epanafora* of the Midheaven. To this is connected the [number] composed of eight nines and five sevens; it exists as a mean.

The hundred and eighth [year] belongs to the *apoclima* of the horoscope, the thirty-sixth of Saturn, the sixth of the Sun and the twelfth of Jupiter. To this is connected the twelfth nine and the [number] composed of five nines and nine sevens, dangerous and death-bearing.

The hundred and ninth [year] belongs to the ninth cycle of the horoscope. To this is connected the [number] composed of nine nines and four sevens, dangerous.

The hundred and tenth [year] belongs to the *epanafora* of the horoscope, the twenty-second of Venus. To this is connected the [number] composed of eight sevens and six nines, it is not evil.

The hundred and eleventh [year] belongs to the *apoclima* of the angle of the earth, the thirty-seventh of Saturn. To this is connected the [number] composed of ten nines and three sevens, it is the worst.

The hundred and twelfth [year] belongs to the angle of the earth, the sixteenth of Mars and the fourteenth of Mercury. To this is connected the sixteenth seven and the [number] composed of seven sevens and seven nines, dangerous and evil.

The hundred and thirteenth [year] belongs to the *epanafora* of the angle of the earth. To this is connected the [number] composed of eleven nines and two sevens, common.

The hundred and fourteenth [year] belongs to the *apoclima* of the west, the thirty-eighth of Saturn. To this is connected the [number] composed of fifteen sevens and one nine and of eight nines and six sevens, dangerous.

The hundred and fifteenth [year] belongs to the west, the twenty-third of Venus. To this is connected the [number] composed of twelve nines and one seven and of five nines and ten sevens, common.

The hundred and sixteenth [year] belongs to the *epanafora* of the west. To this is connected the [number] composed of nine nines and five sevens, it is not evil.

The hundred and seventeenth [year] belongs to the *apoclima* of the Midheaven, the thirty-ninth of Saturn and the ninth of the Moon and the thirteenth of Jupiter's cycle of nine and the [number] composed of six

sevens nines and nine sevens', it is dangerous.

The hundred and eighteenth [year] belongs to the Midheaven. To this is connected the [number] composed of three nines and thirteen sevens, common.

The hundred and nineteenth [year] belongs to the *epanafora* of the Midheaven, the seventeenth of Mars. To this is connected the seventh ten, the unfortunate seven and the [number] composed of eight sevens and seven nines, full of hardship.

The hundred and twentieth [year] belongs to the *apoclima* of the horoscope, the fortieth of Saturn and the twenty-fourth of Venus and the fifteenth of Mercury. To this is connected the [number] composed of eleven nines and three sevens, death-bearing.

The hundred and twenty-first [year] is the first revolution of the horoscope.

Indeed it has been seen in every nativity that the *hilegia*[2] (which the Greeks call *aphesin)*, from which the death-bearing, dangerous and final years come[3] are made, not only from the Moon, [and] of the

[1] There is something wrong here.

[2] Predictions regarding the length of life. The context seems to make it clear here that the Hyleg is not so much a planet as a prediction the making of which usually involved only the malefic planets. The author wants us to expand the practice to include all the planets. [Additional by RH] The word *'hilegia'* which occurs here is extremely important. It appears to be a Latinization of the Arabic which has also given rise to 'hyleg.' This is the first and only instance in the *Liber Hermetis* of Arabic contact with the material. Neither Gundel nor Pingree has dealt with this, although it would force a dating of the Latin that is much more consistent with Pingree's 12th century. Unfortunately for the Pingree thesis, this is the only evidence of Arabic involvement and could be explained as an addition by a later editor of the text. The fact remains, as Robert Zoller has stated in his introduction, that the Latin does not appear to be that of the High Middle Ages even though it has all manner of irregularities in it. These can be explained our thesis that the translator was more Greek-speaking than Latin-speaking. But the presence of *'hilegia'* here still remains an interesting problem.

[3] Literally, "Are compelled" *(compelluntur).*

infortunes[1], but also from all the planets. For it is not right to seek a single place from the Moon alone, as Critodemus advises; and if in any of the years of life the established conditions occur, misfortune inescapably follows. But if the essence of the nativity should have the prorogation of life and a dangerous year occurs, it will signify actions and accidents[2] of the time, for instance, sicknesses, losses of substance, condemnations, also judgments, shipwrecks, detentions, injuries, sudden dangers, enemies, imprisonment and whatever things exist on account of human life, such as sicknesses and sufferings and mutilation of the extremities, fires, adverse legal decisions, exhaustions, or the lies of enemies. And if the revolutions of the planet or the inducers of the dangers are found to be adverse in the nativity and aspected[3] by the malevolent [planets], or occurring outside sect, they foretell a false and turbulent year. But if they have the proper configuration, or are aspected[4] by the malefics, they foreshadow the introductions of downfalls and prepare a more mild misfortune. The places and exhibition or assumption[5] are judged from signs of equal ascension, such as from Aries, into Pisces, and from Taurus to Aquarius and from Gemini to Capricorn and from Cancer to Sagittarius and from Leo to Scorpio and from Virgo to Libra. Likewise the reverse, as from Libra to Virgo and from Scorpio to Leo.

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[1] In the original Latin *inforiuniorum* appears to be connected to *hilegia*, which makes no sense. The English reflects Zoller's efforts to make sense out of this passage. [RH]

[2] *occasiones*. This has been consistently used by the original translator to mean misfortunes, but not necessarily 'accidents' in the modern sense. [RH]

[3] *inspecti*. [RH]

[4] *inspecti*. [RH]

[5] i.e., tradition or assumption.

XVI Concerning the Consideration of the Figure[1]

In the consideration of the figure it is fitting before all things to inquire regarding the ease and difficulty of birth, and so the familiar associations of the luminaries, whether they are associated with those which are of the same sect as they are or of another, and if they are in masculine or feminine quarters of the. figure, and if the luminaries are connected or unconnected with each other, and in which [sign] the lords of the Ascendant are and if some[2] are in a masculine, but others in a feminine [quarter]; one can then expect as much as possible of an effect from these.(Next,) look for the lords of the triplicity of the light of the sect[3], whether it is the Sun or the Moon, or the horoscope, [also seek] the lord of their houses and the lords of the terms and exaltation of the Sun and the Moon and the seven duodenariae of the planets, where or in which [place] they fall.! Find the Part of Fortuneand the decans and their lords and the lords of the triplicity and the appearances. With these under the Sun's rays, cadent, and aspected[4] by the malefics and obsessed[5] and opposing each other in turn[6] and evilly cadent, they make those who are born unnourishable, especially with the luminaries aspected[7] or obsessed[8] by the malevolent [planets] and a conjunction by the malevolent [planets] being made especially with those who are not of the same sect. These things being so it is fitting to consider nativities of this sort, as it were, unchanging and without years[9]. With

[1] *defigurativa consideratione.*The word *figura* is frequently used in this text for *configuratio,* that is, all of the relationships that exist within the chart.

[2] taking ***quidam*** for text's ***quidem.***

[3] The light of time, i.e., the Sun by day and the Moon by night.

[4] *inspecti.* [RH]

[5] *obsessi.* [RH]

[6] *et sibi adinvicem adversantes.*

[7] *inspecti.* [RH]

[8] *obsessis.* [RH]

[9] Gundel has placed ***non*** in square brackets thus: *His **enim** sic se habentibus [non] oportet considerare huiusmodi nativitates **tanquam** immutabiles et sine annis.* He doesn't recognize that the author is telling us that under the conditions described the native will not survive. This becomes, in the astrology

these things so it is fitting to inquire of the lords of the triplicity of the preceding conjunction or prevention and its lord and the lord of the terms.

In the second consideration again it is fitting to inquire of the lords of the triplicity and especially of the light of the sect and the horoscope and the Midheaven, lest by chance, they are in fall or are under the rays of the Sun even for seven days. This configuration is significative of error and contrariety. But if the lords of the triplicities especially of the light of the sect are well situated, but aspected[1] by the malevolent [planets], they cause a calamity and a violent death and the lords of the sect opposing themselves produce the worst and most miserable things with regard to life. Look also to the bright fixed stars and the lucid degrees. When they are in the horoscope or in the Midheaven or in the west or in the angle of the earth[2] with one of the seven planets in the same degree, they signify great and strange nativities and especially with the Sun and the Moon although they are planets, too. Look to see, indeed, lest by chance the lord of the Moon in the nativity may not aspect[3] her and likewise that the lord of the horoscope is not averse[4] to it. For then it is not a man that is born but a monster or a quadruped[5].

The third consideration is, that you look to the Moon and its lord and the lord of the term and the lord of the triplicity and the third and seventh and the fortieth day of it[6] and its conjunctions[7] and separations

of Bonatti's sources, the first differentia of births.

[1] *inspecti*.

[2] The fourth house.

[3] *aspiciat*.

[4] *remotus*. [RH]

[5] *Cf.* Ptolemy, *Tetrabiblos,* Book III. Chap. 8. Also Bonatti, *Liber Astronomiae,* dif. 1.

[6] *eius* i.e., the Moon's. This injunction, frequently met with in old astrological texts: to inspect the Moon's position and aspects 3, 7 or, in this case 40 days after birth, is not attended to in modem astrology and is considered enigmatical, It needs research.

and appearances and the latitudes of the winds' and its [i.e the Moon's] Nodes and circumferences and the course of the nativity and if it is increased or decreased in course or in light, and its duodenaria[2] and if it runs not enough or too much[3] and if it is in the last degree of a sign. Because the separations of the Moon signify those things which are of the body and the older brothers; but the conjunctions operations and pecuniary circumstances, its latitudes of the winds and greater or lesser motions, increase or decrease, being void of course[4] and the Nodes

[7] *coniunctiones*. This of course means 'conjunctions', but the context and parallel sections of Greek texts suggest that the word actually is a translation of *'sunaphē'* which we have translated as 'application.' See Paulus Alexandrinus, chapter 17, "Concerning the Separation and Application Which the Moon Makes in Relation to the Wandering Stars." [RH]

' The Moon's latitude was connected to the winds and eventually the term "wind" came to be synonymous with celestial latitude. The winds figure as a topic in a number of astrological texts. *Almagest* VI, 13 discusses winds in connection with directions. *Tetrabiblos* I.10 relates winds to the cardinal points and to "regions." Robbins, p. 61, cites the Proclus paraphrase as being closer to the Latin of Gogava: *totas illas partes occupantes venti*, and Melancthon's: *vend, qui totas partes occupant*. See also p. 199 *vetrabiblos*, Robbins' trans. which also seems to link winds to climates. Page 209 of Robbins' trans., discussing astro-meteorology, points to the Moon's latitude as connected with the winds produced: ". . . to what wind the latitude of the Moon is inclined through the obliquity of the ecliptic. From all these facts, by means of the principle of prevalence, we may predict the general conditions of weather and the winds of the months." *Mathesis* Book I, chapter 12 relates signs to winds. Thorndike, *History of Magic and Experimental Science*, Vol. II, p. 223 tells us that the Hermetic book entitled *The Six Principles of Things* may have information for us as it discusses, inter alia, the winds. Page 323, says that Michael Scot's *Introduction to Astrology* deals with winds (Bodleian 266, fol. 29 v.)

[2] The *duodenarium lunae* as well as the *novenarium lunae* are things Bonatti tells us to watch out for as well. See *Liber Astronomiae* or *Anima Astrologiae: The Astrologer's Guide* wherein the 146 Considerations of Guido Bonatus may be found translated into 17th century English. The dwadasamsas and navamsas are meant.

[3] The mean motion of the Moon is considered best, it seems.

errors and turbulence of life; but the obsessions[1] of the Sun and Moon and the horoscope by the benevolent [planets] signify good things, but by the malevolent [planets] bad things. The same is signified by their duodenaria. The Nodes falling on the ecliptic[2] cause illnesses for the mother and the child. They signify an ignominious mother, but this is more the case when it is the Tail[3]. In the last degrees of a sign they signify that the mother is ignoble, with the exception of Libra and Cancer. The last degree of Libra they call "The Increase." The last degree of Cancer, "The Wedding of the Gods."

They look at the lord of the triplicity and the angle of the earth because the first signifies the quality of death, the second sickness. If, therefore, these are unfortunate, they exacerbate[4] the death and illness, also if they are inimical to the place.

The fourth consideration is that you look at the conjunctions and preventions, in which places of the nativity they happenand to what they are joined immediately after appearances[5] and that they are not unfortunate. For a conjunction signifies those things which concern matrimony, friendship and society, and whatsoever the Moon signifies; the full Moon [signifies] glory, honors and dignities and whatever the Sun signifies. And the lords of the terms of the Sun and the Moon falling evilly under the Sun's rays, signify that the parents and natives are lowborn[6]. Similarly, if the malevolent [planets] aspect or oppose [them], they signify great dangers. Look to the lord of the conjunction or prevention, because if it is in the sixth or eighth or the twelfth or horoscope it signifies a fall[7].

The fifth consideration is that you look to the Head and Tail [of the Dragon], in what places and in what decans they are. The Head, when

[1] *obsessiones*. [RH]

[2] As the Moon's nodes always fall on the ecliptic, the author must mean *where* they fall on the ecliptic.

[3] *Cauda [draconis]*.

[4] *infortunant*.

[5] *ab apparitione*. *Ab* here means immediately after—ablative of time from which.

[6] *infimos*.

[7] or accident.

it is with the benevolent [planets] or with the Sun or Moon or with Mercury, causes harm to the nativity and induces disasters. When the Sun is with the Head or the Tail the father is harmed. But when the Moon is, the mother is destroyed and called ignominious, especially when in the angles. But the Head with Saturn and Mars signifies the same, especially in angles, because the Head, when it is with benevolent [planets] produces good, when with malevolent [planets], however, evil. Similarly, the Tail with Saturn and Mars produces good, when with the others, depraved things. It lays aside their virtue..[..Lacuna in text].

Look to the lord of the sixth and the twelfth place from the ascendant[1]. If they are in the ascendant they harm in youth; if in the west[2], they harm in old age.

The sixth consideration is that you look to the duodenary part of the planets, especially of the Sun and the Moon and the horoscope, in which place from the horoscope they are and by whom aspected. If their duodenaria happen in four-footed signs with the horoscope, you may say that [the native] is a four-footed beast or monster; because it is especially [the case] with the Sun, the Moon and the horoscope in four-footed signs, and more so if the Part of Fortune and its lord are also there. Many times a figure of this sort makes grooms and stable boys or feeders of wild beasts, if the benevolent [planets] aspect. See also the Part of the Downfall [by day] from Saturn to Mars and project it from Mercury but at night the reverse[3]. This part aspected[4] by only one malevolent [planet] causes deceitful and dangerous and disastrous nativities. See the configuration of the signs according to the signs of equal ascension and according to the signs of equal virtues[5]. Valens says

[1] i.e., the Lord of the sixth house and the lord of the twelfth house.

[2] i.e., the seventh house.

[3] i.e., at night you take the distance from Mars to Saturn and project it from Mercury.

[4] *inspecta.* [RH]

[5] These are what might be called "antiscia off the Equinoctial point" (also known as contra-antiscia [RH]) instead of off the Solstitial as is generally the case. *Cf.* sec. 377 of R. Ramsay Wright's trans. of Al-Biruni's *The Book of Instruction in the Elements of the Art of Astrology*. The same relationships are discussed. They are degrees on the zodiac equidistant from the solstices (our Antiscia) and those equidistant from the equinoxes (for which we have no

in his seventh discourse: It is fitting that Virgo and Aries have commensuration, as do Libra and Pisces and the rest of the signs of equal ascension and of one belt[1], In each nativity it is fitting to look at the significations of the decans with regard to the planets and the fixed stars which rise with them[2] according to Teucer the Babylonian and their faces and the lucid terms of the signs. Observe the squares of the Head and Tail [of the Dragon] and note the degrees of the angles. Many times the planets in a nativity being evilly cadent, lucid degrees of the fixed stars are found on the angles and they show that the nativities are great and excellent. Many [astrologers] ignore the virtues and operations of the fixed stars, but even in the commixture of directions they make a great thing, if the planet, which is mixed, has the same latitude as the fixed star. Similarly, the fixed stars work, if they happen to be in one degree with planets according to the same latitude.

The seventh consideration is that you look at the Part of Fortune and the Part of the Daemon and the Basis[3] and of the exaltation of the nativity[4] and their lords and their appearances and their places[5]. If they

name). *Cf.* also G. Bonatti, *Liber Astronomiae, Tractatus Secundus, Sectio Secunda, Cap.* XXVIII.

[1] *unius cinguli,* i.e., those signs ruled by the same planets. e.g. Aries and Scorpio (both ruled by Mars), or Taurus and Libra (both ruled by Venus), etc. [Additional by RH] This clearly corresponds to the Greek *'homozonia'* which we have translated as 'like-engirding' in Pauls and elsewhere. See Paulus, Chapters 12 and 13.

[2] He refers to the *paranatellontae.*

[3] According to Neugebauer, the lot of Basis is computed as follows:

Basis = Ascendant + Daemon - Fortune [by day]
Basis = Ascendant + Fortune - Daemon [by night]

Examples of this are given in Neugebauer from Valens, L78 and L188.

See Otto Neugebauer and Van Hoesen, *Greek Horoscopes,* American Philosophical Society, 1959, p. 9.

[4] *ut aspicias.... baseos et exaltationis nativitatis et dominos eorum et loca.* [Additional by RH] The "Exaltation of the Nativity" is mentioned by Neugebauer as found in Valens. The formulae, there are two, are as follows:

are averse[1] to the ascendant in the angles[2] while they are with the Part of Fortune and with the benevolent [planets], they signify good fortune, provided that they are not under the [Sun's] rays. The Part of Fortune has the power of the ascendant. But if, with these things posited thus, a single malevolent [planet] should aspect[3] the eleventh place from the Part of Fortune or from the Ascendant, which is called the Place of Acquisition and the *Calodaemon,* i.e., happiness[4], especially if it is not in sect and is without the aspect of a benevolent [planet], it signifies an adverse accident of fortune. And if, with these things having been posited, the other malevolent [planet] should aspect[5] the eighth place from the ascendant, or from the Part of Fortune or the lord of the eighth place, it signifies a violent death with defeat[6]. But if the lord of Fortune and of the Part[7] happen to be well, but the Part of the Daemon and its lord are evil and are aspected[8] by malevolent [planets], they signify a

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Type 1 — Exaltation = Sun - Sun's exaltation (19° Aries) + Ascendant
Type 2 — Exaltation = Moon - Moon's exaltation (3° Taurus) + Ascendant

From one example in Neugebauer, L50, it would appear that type 1 is for day births and type 2 for night births. We expect to have more examples as we translate Vettius Valens in the Greek track of Project Hindsight.

See Otto Neugebauer and Van Hoesen, *Greek Horoscopes,* American Philosophical Society, 1959, p. 7 and p. 81.

[5] i.e., houses.

[1] *remoti.* [RH]

[2] It is difficult to see how something could be averse to the Ascendant and still be in an angle, but that is what the text says, unless in this case '*remoti*' means something other than 'remotc.'[RH]

[3] inspexerit. [RH]

[4] Note that the "places", "*loci*", or houses are not only from the ascendant as in most Medieval, and all Modern Western astrological practice, but may be counted from the Part of Fortune or Ascendant. Below we will learn that they may be counted from the Sun or Moon as well.

[5] inspexerit. [RH]

[6] *cum detrimento.*

[7] i.e., if the Lord of the Part of Fortune and the Part itself?

[8] *inspecti.* [RH]

fall, especially at night, because according to Ptolemy the Part of Fortune and the Part of the Daemon are the same[1] and are taken both by day and by night from the Sun to the Moon and the proportion and the distance which the Sun has, he said, to the ascendant in the figure, the same has the Moon to the Part of Fortune[2]. The Part of Fortune is a lunar horoscope and so we say that the horoscope of the nativity is solar and the Part of Fortune is lunar. But if the lord of exaltation of the nativity is evil and aspected[3] by malevolent [planets], it causes the demolition of dignities and of works and idleness and sloth. But if the Part of Fortune is well located and aspected[4] by the benevolent [planets], its lord [being] found in the ninth place from the horoscope, or the lord of the Daemon [is found in the ninth place from the horoscope] the native will acquire benefit from sacred things or from religious places, and if the lord of the Part of Fortune is found in the angle of the earth, he becomes the guardian of a treasure. But if the Part of Fortune and its lord happen to be in an aquatic sign, he acquires the same from watery and nautical things and he will give actuality to the nature of the zodiacal sign[5]. It is fitting to look at the nature of the sign and place where the Part of Fortune and its lord fall, and to delineate the good fortunes or mishaps. If the Part of Fortune and its lord is averse[6] to the Sun, exiles happen, with the exception of those signs which are of one belt[7] and of equal ascension and of equal possibility[8]. Consider the years of happiness and unhappiness and trouble from the

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[1] i.e., both composed of the Sun, the Moon and the Ascendant.

[2] Ptolemy appears to be the only source of this doctrine, and even that is certain only from some versions of the manuscript. The normal practice is to reverse the positions of the Sun and the Moon in the calculation of both parts between day and night. What is interesting is that this seems to be an early reference to this matter as Ptolemy reports it. And of course, it may be an interpolation from a later time. [RH]

[3] *inspectus*. [RH]

[4] *inspecti*. [RH]

[5] *zodii*.

[6] *remoti*. [RH]

[7] like-engirding or *homozonia*. [RH]

[8] These may be the signs of degrees of equal power mentioned by Al-Biruni and Guido Bonatti. See page 56, note 5 above.

direction and location of all of the planets and angles and the Part of Fortune and of the Daemon, the traditions and assumptions of the lords of the years as well as the ascension of each planet according to the Egyptians and from the period of the cycle of each planet, namely of the perfect means and minors in the third climate[1].

And if, by chance, the planets are evilly configurated to the eastern horizon, i.e., the ascendant, but well with the Part of Fortune and its lord, the early things[2] will be unprofitable, but later things[3] will be good. But if the configuration of the horoscope, the Part of Fortune and its lord are the reverse, you may call the contrary and its fall the actuality. The ascendant signifies beginnings and the Part of Fortune, endings; thus the Part of Fortune and especially its eleventh place and its lord signify bodily passions and possessions and substance. Likewise The Part of Fortune and the Part of the Daemon signify the first age, but their lords the later one. The Daemon of the Sun[4] signifies the passions of the soul and the performance of a thing and glory and the manner [of the performance?]. But the *Basis* signifies the foundation of the Part of Fortune and of the Daemons[5]; dividing therefore the years of the nativity, not from the horoscope, you may count out the years from the Sun, Moon, or Part of Fortune[6]. But if the native shall have a father or a mother, you may count out the years from the Part of the Father or the Mother[7], and if you are inquiring concerning the parents,

This apparently has reference to a system of planetary periods keyed into the times of ascensions in different climes.

[2] *priora*.

[3] *posteriora*.

[4] The Part of the Daemon is also called the Part of the Sun. The author here is blending these two names.

[5] Being composed out of them. [RH]

[6] The author is talking about profections which are usually made from the ascendant or horoscope. He suggests counting them from the Sun, Moon or Part of Fortune as well.

[7] According to Paulus the formulae for the Parts of the Father and the Mother are as follows:

Part of the Father =	Asc. + Saturn - Sun [day births]
	Asc. + Sun - Saturn [night births]

you may consider the year of the parents. This ought always to be known, that whoever shall have the two luminaries in the sixth or eighth or twelfth places from the ascendant, [and] the lords of their triplicity, they make exiles and signify the exile of the parents, namely that those who are unfortunate and abject and with the parents being abject, if anywhere the lord of the term of the Part of Fortune is found in an angle, it makes the evil endure and the fall and the humility to persist until it completes the revolution of its minor cycle. Indeed, each has three revolutions: maximum, medium and minor, so that if Saturn is found in an angle as lord of the Part of Fortune, we call the nativity unfortunate, because it will be unfortunate through its minor revolution, which is after 30 years, and you will understand the same regarding the other stars. It is fitting to know, because, if the lord of the term or the lord of the Part of Fortune are in an angle and it is found to be under the Sun's rays, and unfortunate, in the term of an infortune, it does not operate for years but for months[1] of the minor return.

XVH. On Marriage

The reason concerning marriage you find thus: for a man the Moon and Venus, for the woman, the Sun and Mars. And for a legal marriage of a man the Moon, but of a woman the Sun. In sexual intercourse and

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If Saturn is under the beams of the Sun then use the following formulae:

Part of the Father =	Asc. + Jupiter - Mars [day births]
	Asc. + Mars - Jupiter [night births]
Part of the Mother =	Asc. + Moon - Venus [day births]
	Asc. + Venus - Moon [night births]

Dorotheus of Sidon gives exactly the same specifications. See Paulus, chapt. 23, p. 49. and Pingree, *Dorotheus Sidonius: Carmen Astrologicum*, Leipzg: Teubner, 1976, p. 174.

[1] The numbers of years in the planetary periods may also be applied to months or days as well as years. The literature of ancient astrology is replete with examples. [RH]

venereal[1] society for the man, Venus, but for the woman Mars and perhaps because of losses[2] and indecisions, because it is as if it causes indecisions and losses[3]. These do not signify matrimony but fornications and adulteries according to some configurations. Why, in masculine nativities[4] are feminine planets taken; and in feminine, masculine planets? Because women are cold in their physical constitution, accepting the destined virtue of the heat of the stars, namely of the Sun and Mars, they heat up and incite to venereal coitus and they restrain the appetite and thus is made a certain contemperance from the planets. Men, however, since they are drier, are made more humid and cotempered by the feminine stars[5]. It is fitting indeed in feminine [nativities][6] to look to Venus; these things being so it will be fitting in a masculine nativity, and in a legal marriage to observe the Moon, in what quarters of the twelve signs it is found; and if it is a morning star[1], that is, in the oriental quadrants, which are two, one from the conjunction all the way to the first quarter and the other, from the Full Moon all the way to the second quarter signifies degree by degree, that in youth the young man takes a wife and marries quickly or that in old age he marries a younger woman. If, however, if Saturn aspects the Moon, he will marry later, but again he will take a younger

[1] *venerea*. This, of course, literally means 'venereal', or "of pertaining to Venus," and 'venereal' is the best single translation, but the reader must understand that it usually has in Latin as well as in English the connotation of 'lascivious', that is, a relationship of which the more puritanical would disapprove. The context here and elsewhere demonstrates this. [RH]

[2] or, seductions.

[3] It is interesting to note in the symbolism of ancient astrology, that the less legitimate sexual associations for a man are ruled by a benefic, Venus, while for a woman, by a malefic, Mars. [RH]

[4] i.e., in horoscopes of men.

[5] We have here a very important doctrine concerning the qualities and the sexes. Masculinity pertakes of heat, but the primary quality of the feminine is not cold, but moisture. This tells us that for this author at least, heat = primary masculine quality, cold = secondary feminine quality, wet = primary feminine quality, dry = secondary masculine quality. [RH]

[6] i.e., the horoscopes of women.

[7] *eois*.

wife. But if the Moon is found in the western quarters, that is, from the first quarter all the way to the prevention, or from the second quarter all the way to the conjunction, it signifies that the youth takes an older woman, or marrying late, is joined to an old maid, if Saturn aspects. The oriental quadrants signify youth in every way, the occidental quadrants old age.

In a legal marriage of women[1], see the Sun in oriental quarters, namely the one from the ascendant to the M.C., but the other from the west all the way to the angle of the earth, and so you will determine that that young woman will be joined to a youth or beyond the age, an old maid will take a young man with Saturn aspecting. But if the Sun is found in occidental quadrants, namely from the M.C. to the west or from the fourth house all the way to the ascendant, we say that, being young, she will be married to an older man and if Saturn aspects, that she will tempestuously accept an old man. For oriental quadrants signify a young man, but occidental ones an old man.

But if we do not consider legal marriage, but simply the venereal act, in masculine [nativities] consider Venus, in the case of women, Venus and Mars. However, the malevolent [planets], to wit, Saturn and Mars, are brought together in conjugal unions by certain configurations, because they have a certain relationship and affinity with Venus in Capricorn and Pisces, in Taurus also and in Libra, because of this: that in each others' houses are their exaltations and triplicities, as Libra belongs to Venus, but is the exaltation[2] and triplicity of Saturn. Capricorn is the house of Saturn, the exaltation of Mars and the triplicity of Venus[3]. Taurus is the house of Venus, to whom Capricorn is trine as is Libra to Aquarius. Through the configuration, Saturn has affinity to Venus and Mars in conjugal unions. The Moon, increasing

[1] Taking *mulierum* for *mulierem*.

[2] We recognize Libra as the domicile of Venus and the exaltation of Saturn. According to the Medieval triplicity rulerships, Saturn is one of the rulers of the airy triplicity.

[3] According to the medieval rulerships, Venus is a ruler of the earthy triplicity.

in light[1] and joined to Saturn is consonant and concordant in legal marriage and signifies a serious man or an honest woman.

Dorotheus, indeed, looked for marriage from the lords of the triplicity of Venus and from the Part of Marriages[2] and its lords and the lord of the triplicity and from the significator of weddings and from other things.

[1] In various places in Firmicus Maternus the context makes it clear that a waxing Moon has a greater affinity with planets of the diurnal sect and waning, with planets of the nocturnal sect. Saturn is of the diurnal sect. A waning Moon with Saturn would presumably not be as good. [RH]

[2] Dorotheus gives a point translated by Pingree as the "Lot of Wedding." Its formulae are as follows:

Lot of Wedding = Asc. + Venus - Saturn [day births]
Asc. + Saturn - Venus [night births]

However, in the section that immediately follows he gives the "Lot of Marriage" in *women* as the same as the Lot of Wedding in a nocturnal chart but here makes no distinction between day and night births. See Pingree, *Dorotheus*, p. 199.

Then on p. 205 of the above there is another set "Lot of Wedding" formulae:

Lot of Wedding for men = Venus + Moon - Sun [by day]
Venus + Sun - Moon [by night]
Lot of Wedding for women = Mars + Moon - Sun [by day]
Mars + Sun - Moon [by night]

Because[1] Venus is in Capricorn, that is, in a shameless and mobile sign; [and] Saturn and the Moon aspect her by opposition and the lord of the house of Venus[2] is Saturn, and Mars is in the place of Venus, it signifies, to begin with, that very woman sleeps with her own step-child, because Mars was opposed to the place of children[3], to which both the Sun and the Moon were averse[4]. [A second case[5]] *This* woman, after the death of [her] mother, sleeps with [her] father outside the homeland in a sacred place, because the Moon was located in the place of Mars with Saturn and the Sun was in the place of the gods and of travels[6] having Saturn as the lord of its own house. Afterwards she has two brothers, because in the place of brothers the Sun is with Mercury and because of the opposition of the Moon [to Venus]. Whenever Venus and the Moon are aspecting each other by opposition, it makes [the native] sleep with fathers, brothers, children, or step-children.

[1] Apparently here we are dealing with actual chart descriptions. The charts are not contained the texts. [RH]

[2] *eius*, "of that one". There is a certain ambiguity here. *Eius* refers to an antecedent. Which one? Venus's or the Moon's? I take it to refer to Venus here as Venus is said to be in Capricorn which Saturn rules.

[3] That is, with Venus in Capricorn, opposed to the Moon and Saturn (in Cancer), counting the houses from the position of the Sun (in Sagittarius), if Mars is in Libra ("the place of Venus"), it will oppose Aries, i.e., the fifth house from the Sun (which becomes thereby the house of children). Counting houses from the Moon, Mars in Taurus ("the house of Venus") will be opposed to Scorpio, (the fifth house from Cancer), the house of children.

[4] *remoti*.

[5] Sun and Mercury in the ninth house from the ascendant in Capricorn, Moon conjunct Saturn in Aries or Scorpio.

[6] i.e., in the ninth house from the ascendant.

XIX. On the Parents.

As often as you consider the matter of parents (that is, those who were before the birth[1]), for the father, look at night and by day at the Sun and Saturn, however, [to consider it] more fully, [look to] the lord of the triplicity of the Sun and the Part of the Father and the place opposite to[2] the Part and to the conjunction or prevention. [See also] the Sun and the angle of the earth and its lord and the lord of its triplicity and the lord of the term. From these headings[3], the parents are known, and from Saturn[4] and from the luminaries and from Venus and from their lords you will know the passions and dangers and want of fame and [their] occupations[5], wealth[6], and the like. And the Sun indeed signifies the father's stock[7], but the lord of the triplicity [signifies his] life. But if the Sun should have a good disposition, [and] the lord of its triplicity [has] a bad [disposition], you will say that the parents are noble, but that [they are] ones who achieve littles with

[1] Is it possible that the term "parent" was unclear when this text was written, necessitating such clarification?

[2] *diametrum partis*. *Diametrum* in classical Latin means "the wantage or loss, that which is wanted or lacking." Here it is used in a medieval astrological usage as "opposition."

[3] *ab his capitulis*.

[4] It occurs to me that one ought to look to Saturn for the parents not so much because Saturn rules duty and discipline as because he is a god of beginnings and especially associated with cycles and especially agricultural cycles of growth and decay. In much ancient astrological, poetic, and mythological lore he is associated with the Golden Age. *Cf.* Vergil, *Ecloga* IV.

[5] *arte* probably a translation of *techné*.

[6] *acquisitione*.

[7] *genus patris*. *Genus* here means race, ethnic descent. It is the descent or genetic inheritance. It is more than family and certainly not the modern usage of "race", which means white, black, red, brown or yellow skinned. *Genus* in this context, as in Vergil, *Aeneid* 4:12 "*Uraniae genus*," was often translated in the 19th century poetically as "race"—i.e., "heaven born race". It is close in meaning to *stirps*. It is what your mother is arguing about when they say you take after your father's side of the family.

[8] *minorficatores*.

respect to fortune and base with respect to soul, and if the Sun is in the terms of Saturn or Mars or are unfortunate, you will say that the father is either a slave or base born. But if the malevolent [planets] should aspect[1], suffering and illness happens in the father's house. And if the Sun should happen to be in an evil place, but the lord of its triplicity [should be] in a good place and apparition, you will say that the father achieves an elevation in status in life from base circumstances[2]. Indeed the first lord of the triplicity of the Sun signifies the first part of the father's life, the second [signifies] the second part[3]. Understand the same configurations when considering the Moon for the Mother. If the Moon is in the terms of a benevolent [planet] and in [houses] cadent from the angles and on the ecliptic with the Nodes[4] especially with the Tail [of the Dragon] and aspected[5] by the malevolent [planets][6], it indicates that the mother is noble, but doing servile work and having a vile life on account of poverty.

The Moon in the angle of the earth shows[7] the mother's illness. If it is aspected[8] by the malevolent [planets], it makes one ignoble and soon orphaned from the mother. If the Moon is in the terms of Saturn or Mars, but the lord of the term[9] is cadent from the angles, you will say that the mother is a slave. The lord of the sixth or twelfth from the horoscope located in the angle of the earth signifies that the parents are

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[1] *inspexerint,* to look at, observe or view. Here used astrologically as "to aspect".

[2] *ex ignobilibus ad incrementum vitae pervenire.*

[3] The third triplicity ruler rules the third third of life. This technique was preserved by the Arabs and reached Europe in the 12th century. The 13th century astrological Summa, Guido Bonatti's *Liber astronomiae* contains the technique, called there "Direction by Triplicity."

[4] *et in eclipticis.*

[5] *inspecta.* [RH]

[6] *a malevolis inspecta.*

[7] *inducit.*

[8] *inspecta.* [RH]

[9] *dominus eius.*

slaves or subjects. The lord of the angle of the earth being in[1] the sixth or ninth place signifies that the parents to have been foreign[2]. The Sun and the lord of its triplicity[3] evilly located and in strange signs[4] signify *biothanatus*, i.e., they signify that the father is causing violent death[5], and if an evil [planet] aspects, he destroys the godfather[6]. Understand the same of the Moon for the mother. Likewise, if the Sun and the lord of his triplicity have arrived at[7] an evil place and should be aspected by a malefic in a diurnal nativity, it makes the natives hated and rejected by their fathers. You may understand that very same thing concerning the Moon among mothers. Consider, indeed, the part of the father and its lord, in what place they are and what appearance they may have and by whom they may be aspected and so you will tell the life of the father even from the opposite [place]. If indeed the part of the father is in the second, sixth, eighth or twelfth place from the horoscope, you will say that the father is vile. Look to the [place] opposite the part of the father, and if you find the lord of the opposite [place] in the part[8] or with the lord of the part, you will say that he [the native] was adopted. Understand the same regarding the Moon

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[1] *adveniens* literally, "coming to", a sense it may have here. But the same word (*advenio*) is used for "to be somewhere" as well. There is thus a certain [intentional?] ambiguity here.

[2] or not of one's blood.

[3] When we hear, as we do here, "Lord" in the singular, we must assume that the author means the diurnal Lord in a diurnal figure and the nocturnal Lord in a nocturnal figure.

[4] i.e, signs in which they have no honor.

[5] *biothanatus* usually means that the one referred to dies violently. In this case the "i.e. clause" defines the use in this case such that it is the father that kills. This clause may be an interpolation or the Latin translator himself may not have understood the Greek properly. Elsewhere in the text where the term *biothanatus* shows up the meaning is clearly that the one referred to dies violently.

[6] *patrina:* godfather (Hier. adv. Iovin. 1.41.) iv cent. Alexander Souter, A *Glossary of Later Latin to 600 AD*, Oxford: 1949.

[7] *contigerit*.

[8] It is pretty clear here that the "part" is not just a degree or point, but the whole sign in which the part or lot falls.

among mothers from the part of the mother [and] from [the place] opposite it. Look to the particular duodenaries[1] of the Sun and the Moon which they fall in and by what [planets] they are aspected. This therefore shows sufficiently the reckoning concerning the parents.

XX. On Foreign-born Parents.

When the Sun and Moon are in mobile signs it signifies that the parents are foreign-born or from a strange nation or from one or another climate; especially if the horoscope should have arrived completely[2] into a mobile sign, it signifies that the parents are foreign born. If a malevolent [planet] should aspect, or if the luminaries are averse[3] to each other, the parents will be foreign born, especially [if they are] unfortunate in the sixth or twelfth place.

In[4] the tractate on parents[5] it is in the first place fitting that you inspect the Sun and the Moon to see if they are associated with planets of their own sect, for example in a diurnal and nocturnal nativity, if Saturn and Jupiter should associate familiarly in the same sign or and rise in advance as morning stars before the Sun with Mercury who is common[6], but Mars and Venus, who are not of the same sect, [rise] after the Sun[7], we say that the father is kingly because the former [i.e.,

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[1] We are also advised to pay attention to these *duodenaria particularia* in the *De Revolutionibus Nadvitatum Hermetis*.

[2] *intransibiliter*.

[3] *remota*. [RH]

[4] The tone of this section sounds like it comes from a different source. Note the use of "sect" for diurnal and nocturnal planets before and after the Sun respectively. This section looks like part of what Ptolemy was trying to say. Unfortunately he hopelessly confounds oriental/occidental, diurnal/ nocturnal, and masculine/ feminine. One wonders if one of his sources was also the source of this work.

[5] In what follows we see a concrete application of doryphoria or spear-bearers, even though the term is not used. [RH]

[6] that is, both diurnal and nocturnal. [RH]

[7] *Cf.* Ptolemy, *Tetrabiblos*, I, chapter 7 on Diurnal and Nocturnal Planets. Also *Cf.* Book III, chapter 4.

Saturn and Jupiter], who are of the same sect with the Sun are associated with him before[1], but those which are not of the same sect [namely Venus and Mars] follow him. But in the Moon the contrary, that the former, those who are of the same sect, namely Mars and Venus and Mercury[2] are evening stars and rise after the Moon while simultaneously associating with her. The others, who are not of her sect, namely Jupiter and Saturn, are morning stars, oriental and before the Moon. [When this is so] we say that the mother is a queen. but if it is the other way around, that the former, those who are not of the same sect, should precede [her], but the latter, who are of the same sect, follow and they are interchanged with respect to nature, we say that they are the parents of the most glorious [offspring], of satraps or of tribunes or of those who are [immediately] under the king; and the more planets are thus associated, the more outstanding we say they will be, but the fewer [there are so situated] the less outstanding (they are]. Therefore we will distinguish according to the substance of the nativity. Likewise if the associating [planets] are under the sun's rays, the things of the parents will be still less. If the luminaries are unallied, then consider the places in which they are, lest by chance they are in the sixth or twelfth, and if they are in angles or in [places] succedent to angles, and also the lords of their triplicity, furthermore, the part of the father or the mother and Saturn and Venus and their places; and from all these, we will consider, if the parents are noble or glorious and wealthy or the reverse. Consider indeed as has been said, the part of the father and the mother, and the part of the father, indeed, you will make the horoscope of the father, but the part of the mother you will make the horoscope of the mother[3]. Therefore whenever you want to judge regarding the father or mother from the figure of birth of a son or daughter, take the part as the horoscope and judge it like a figure with

that is, rise before the Sun. [RH]

[2] Mercury is nocturnal when it is an evening star. [RH]

[3] This seems to suggest that one can make charts for the parents from the nativity by placing the parts of the respective parents upon the *horoscopus* doing either equal or sign-as-house houses from them. Ptolemy seems to suggest in the *Tetrabiblos* that one might do the same thing with the Sun, or Saturn for the father and the Moon and Venus in the case of the mother. See Ptolemy, *Tetrabiblos,* Book III, chapter 5, "On the Parents." [RH]

the angles [falling out] in order[1] as the figure of the parents. See how the planets are located and whether they are in angles or declining from the angles and so forth. And so you may know about the parents and, if the delineations of events are not concordant to you, from the part of parents. Sometimes indeed, when it is a servile birth you will discover from the part that the mother is free and that [the native's] fortune is transcending the nativity, even if [the native] is a handmaid. We see in the nativity that the configuration, which seems to be signifying the mother, surpasses the birth of the mother of the native, since the mother is a slave; or, on the other hand, with the mother being free, and with the birth being extremely noble from [the testimony of] the part, which you take as the ascendant of the mother, you find her [to be] a hand maid and you say that there is no agreement between the part and the nativity, it is necessary that you use this method so that it agrees [the facts]. Consider who is the lord of the part and in the square or opposition of it you will put the ascendant of the father or the mother and see where it is fitting that the horoscope be placed; in one of these places it will agree with you.

XXI. Likewise Concerning the Parents From the Conjunctions and Preventions and From these Figures.

When the benevolent [planets] aspect before the conjunction has been made, they show good things and nobility for the parents. The malevolent [planets] show the contrary. The Moon having separated from the benevolent [planets] and conjoined with the malevolent [planets] shows that the natives from free men become slaves or subjects; the lord of the Moon a malevolent [planet] aspecting[2] evilly destroys the mother and things pertaining to the mother. The very same concerning the Sun for the father. Consider the fourth place from the horoscope. If the place is unfortunate and its lord is aspected by an evil

[1] *cum angulis subsequentibus* "with the angles following". You take the part as the ascendant. The rest of the houses are reckoned as equal houses. The fourth house cusp will be the same degree as the part, in the fourth sign from the part. The seventh house will be opposite the part and the tenth opposite the fourth.

[2] *inspiciens*. [RH]

[planet], we say that the fortune of the parents is harmed. It ought to be known that that which the Sun and Moon signify, when they are unfortunate, the lord of the angle of the earth signifies the same thing. And the Sun having reception in the angle of the earth, and in the place [of the father], signifies the property of the father, but the Moon, that of the mother. Reception happens when the angle of the earth is the house of the Sun or the Moon or their exaltation, or triplicity. And in the [case of] the Sun, let it be a masculine sign, in the [case of] the Moon, a feminine. If, as we have already said[1], the lord of the house of the part of the father is in the part itself within half of its perimeter, so that the part [is] in Capricorn in 15 degrees, with the lady of the opposite house, namely the Moon, in Capricorn also in 15 degrees with the part and because the perimeter[2] of the same Moon is 20 degrees and its distance is five degrees[3], we say that the Moon aspects the part. It is contained by half a perimeter[4], which is according to a conjunction which is 10 degrees. It is fitting however, that a conjunction happens within the thirty degrees of a sign. For if a perimeter exceeds a sign it is very weak, as has been said[5]. Such an aspect signifies that the native is fictitious or adopted so that he who has in his nativity the lord of the sign opposite to the part of the father or conjoined to him is adopted. The mores of the father we consider from the place of the lord of the

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[1] See the end of Chapter XIX. He refers to the delineation that the native is adopted.

[2] We would say it's "orb" is 20 degrees, though this is a wide orb for modern astrologers. [Additional by RH] In fact "orb" is a fairly decent translation of the original Greek word, *'perimetrōs'* from which comes our word, 'perimeter.' Also we have to keep in mind that for most modern astrologers an orb is actually one half of what the renaissance and medieval astrologers would have considered an orb. Ours is the radius of the circle or orb surrounding the planet, their's was the diameter.

[3] The author posits that the Moon's distance from the Lord of the House of the Part of the Father is 5 degrees.

[4] or, orb.

[5] Out-of-sign orbs are permitted but very weak. This whole body of material is extremely important because it is the first instance in our studies of aspect orbs in something like the form we know them. So far we have found no other examples of them in Greek astrology. We do have to ask, is this an interpolation of later material? We have no way of knowing at this time. [RH]

house of the part of the father, so that if the lord of the Part of the Father is found to be Venus and she is found to be in the house of Mars, you say that his father is adulterous, but the mother is obedient. However it ought to be known that it is not proper to pass judgement on individual configurations on the basis of weak indications. It is fitting therefore to get a third and a fourth testimony and so to pronounce confidently and without doubt. This is Dorotheus' opinion[1]: It is certainly a very true appearance which is built up from many things coming together. It is proper to consider the part of Cupid and see if it is configurated with the Sun or Moon especially by trine and sextile and if they are in obedient signs, then indeed we say that they [i.e., the parents] delight each other. But if only to the Sun, we say that the father is delighted by the mother, if to the Moon, the mother by the father. If the luminaries are averse[2] to each other, the benevolent [planets being] averse[3] to the Sun and the Moon and the malevolent [planets] impede them, we say that the parents regard each other with hatred and are separated in life and death. If the Sun and the Moon are in their own descensions[4] and in the terms of the evil [planets] and aspected by the evil [planets] they are separated by death. But if the benevolent [planets] aspect and they are in the terms of the good [planets], they are separated while living.

[1] This is presumably an interpolation.

[2] *remota.* [RH]

[3] *remoti.* [RH]

[4] debilities—either in fall or in detriment.

XXII. Concerning Which of the Parents Dies First.

Others would expound otherwise but we, testing it, find it thus: The Sun signifies principally the father, but Saturn does secondarily, however more diligently in diurnal and nocturnal figures. Whichever of these two should have proximity with the Moon, to wit, which are aspected[1] by her or conjunct with her and in her house or triplicity, that one takes the place of the father. In exactly the same way, Venus and the Moon of the mother. It is fitting to consider therefore in each nativity, which [planet], be it the Sun, the Moon, Saturn or Venus, is aspected[2] more by the malevolent [planets] or falls next to them. That one itself will be the destroyer of the father and the mother. If indeed the Sun receives the reckoning of the father and it is aspected by Saturn or Mars from a square or is conjunct with the same, even if it is elevated above them from the tenth, without the aspect of the benevolent (planets] it kills the father first[3]. Understand the same regarding the Moon and Venus for the mother. But if the Sun and Moon are evilly aspected or if Venus fell evilly or outside of sect, it kills the mother first. And Saturn improperly aspected[4] by Mars or conjunct with him kills the father.

But some look at the part of the parents and spy out to which part[5] by opposition, square or conjunction, a malevolent [planet] first sends a ray or where it is present. It is worse however if, retrograding, it aspects[6] the part or the lord of the part, it kills this [parent] first. Understand likewise of the Sun and the Moon. Mars irradiating the fourth place from the Sun kills the father[7] first because they take the Sun as the horoscope of the father and the fourth place from the horoscope is taken for the parents. Saturn aspecting the fourth place from the Moon by opposition or square or by conjunction kills the mother first.

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[1] *inspectus.* [RH]

[2] *inspicitur.*

[3] *praeinterfecit.*

[4] *inspectus.* [RH]

[5] i.e., the part of the father or the part of the mother.

[6] *inspiciat.* [RH]

[7] taking *patrem* for *partem.*

Others look to the lord of the angle of the earth and if they find it in a masculine sign they say the father dies first, but if in a feminine sign, the mother.

XXIII. Exposition of the Five Planets to whom are allotted the Greater Years'.

The Sun, since it is the lord of Leo rules the greater years, to wit, 120, half of which, because of its semi circle are 60 years. From these 60 half of which is 30 he [the Sun] gives to the house of Saturn which is opposite his own, to wit Aquarius, which [years] are called [his] lesser years.

But the Moon, since it is Lady of Cancer, rules the greater years, to wit, 108, of which half are 54 years. From these 54, half, to wit, 27 years, the Moon gives to the house of Saturn which is opposite to hers, namely Capricorn. Therefore of the two signs, i.e., Aquarius and Capricorn, the sum of years is the greater years of Saturn, 57.

But the Star of Jupiter, since it is of the same sect with the Sun and the lord of his triplicity, the Sun, of his 120 years, gives half, to wit, 60, on account of the triplicity of Sagittarius, and his [the Sun's] lesser years, which are 19, and these are the 79 greater years of Jupiter which it receives from the Sun.

Likewise the Moon, on account of the benevolence and reception of triplicity for that one [Jupiter], because Pisces and Cancer are of the same Triplicity, she gives Jupiter half of her 108 years, which is 54 years and her lesser years, which are 25 and there happens again the 79 greater years of Jupiter.

But for Mars, since he is of the same sect with the Moon, she gives half of her 108 years, to wit, 54. The Sun, however, on account of [Mars'] invidious imitation of fire and his corruptible substance does not give his major years to him but on account of the triplicity of Aries he gives to him his 18 years divided in two parts, namely 9 and thus happen the greater years of Mars, namely 63.

Likewise, on account of Venus' reception of triplicity, of [her]

[1] This is an extremely interesting chapter. The origins of the greater planetary periods are shrouded in mystery. This explanations may or may not be post facto rationalizations, but they are interesting and possibly correct. [RH]

exaltation and rulership of house, because the Moon is exalted in Taurus and co-rules in the nocturnal sect, [the Moon] gives half of her 108 years, to wit, 54.

Likewise, Saturn, on account of his triplicity and exaltation in Libra adds 30 years and gives them to Venus all of which together makes Venus' greater years 84.

Mercury however, since Saturn has rule in his houses, to wit, Libra[1] and Gemini, receives from him 57 greater years because of the similar sect and from the Sun [the Sun's] lesser years of 19, from all of which together is Mercury's 76 greater years.

XXIV. On the Four Quarters of the Figure, How You are Able to Know the Four Ages in Nativities through Them.

The beginning of the quarters is the horoscope. Therefore from the beginning of the degree of the ascendant all the way to the degree of the M.C. is called the oriental, masculine quarter[2]. And note that first it is fitting to inspect the years of life and so to determine the quarters. Indeed this quarter signifies the first age of life. The second quarter is the feminine center[3], it is called meridional, to wit, from the degree of the M.C. all the way to the degree of the west. This is the bending[4] of

[1] Saturn is exalted in Libra which Mercury rules by night by triplicity. [RH]

[2] Statements like this make me think that Ptolemy used this book, or its source, as one of his sources. *Cf.* Ptolemy, *Tetrabiblos*, I, chapter 12, p. 71 in Robbins' edition.

[3] *centrum femineum*.

[4] *declinatio*. The word does not refer to the celestial coordinate of the same name, which is a latter invention. Here we are discussing the 4 quadrants of heaven, as seen from earth. This is the basic orientation of space from which the 12 houses originated by trisection of the quadrants. The modern term "declination" refers to the distance of a celestial body north or south of the Celestial Equator. The Solstitial points of the Ecliptic, 0 Capricorn and 0 Cancer, are also "bendings" the one south, the other north, but we are not discussing them here.

the south and meridional[1]. This signifies the middle age, which is after youth[2]; from the middle age the native begins to show his works. The third quarter is from the degree of the west all the way to the angle of the earth which is the opposition of the MC. [This quarter is masculine and signifies old age[3].] The last quarter is from the angle of the earth all the way to the degree of the ascendant. The feminine quarter is the northern bending. It signifies the last and very old[4] age of life all the way to the hour of death.

End of Part **I of the *Liber Hermetis***

[1] That is, the M.C, or Meridian points due south. As the angle beginning the quadrant gives its name to the quadrant and rules it, the eastern angle or horoscope governs the eastern or oriental quadrant (which, being between the horoscope and the MC is actually the SW quadrant) while the MC governs the southern quadrant (which is between the MC an the Descendent, or Western angle and thus actually in the SW of the figure), the Descendent governs the western quadrant (actually the NW, being twixt the west and I.C. or northern most point), and the I.C. governs the northern quadrant (which is actually the NE).

[2] *post iuventutem.*

[3] The sentence in square brackets shows up in Gundel's text following the words "degree of the ascendant." It is obviously out of place. I have corrected it by placing it where it belongs.

[4] *decrepitam aetatem.*